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Calvinist Contact

37th YEAR OF PUBLICATION, No. 1810 OCTOBER 16, 1981

Thailand moves to stem tide of refugees

SONGKHLA, Thailand (EP) — Thailand is in the process of closing two camps for Vietnamese "boat people," despite a continuing influx of refugees. The new "get tough" policy stems from concern for national security and a belief that many of the current refugees are simply "economic adventurers" seeking a better life in a third country, according to Mennonite Central Committee Thailand volunteer Victor Neumann of Abbotsford, BC.

By August 15 the number of Vietnamese boat people at Songkhla Camp, where Neumann teaches and processes mail, had decreased from a high of over 8,000 to 1,600. The government is moving refugees from Songkhla and Chantaburi camps in southern Thailand to a holding center near Bangkok to await resettlement in third countries.

"I dread the day when the camp finally closes," says Neumann, "but it has to come sooner or later. During this past month we have ... had to say good-bye to many friends."

The government is now placing arriving Vietnamese in more austere detention camps. A spokesman said they will not be allowed to resettle in third countries such as the United States although the government will permit them to return to Vietnam if they choose to do so. While the number of boat people is far below what it was in 1979, refugee officials say 5,000 to 12,000 continue to leave Vietnam each month for Thailand and other Southeast Asian countries. Thailand is currently temporary home for approximately 250,000 Vietnamese, Kampuchean and Laotian refugees.

The Christian Science Monitor reports that many recent arrivals are young people, farmers and workers "with no reason to fear harassment." It notes, "There is ... a widespread feeling that more refugees are leaving to seek better economic conditions rather than to escape persecution." By contrast, the U.S. State Department continues to regard most of those leaving Indochinese countries as political refugees who face "real persecution." The United States is currently accepting 14,000 Indochinese refugees a month.

Christian colleges should be conservative and liberal

SPOKANE, Wash. (EP) — A Christian college both is and is not all of the following: conservative and liberal, evangelical and non-evangelical, in the view of a Whitworth College professor. Dr. Duncan Ferguson, chairman of the college's department of religion and philosophy, made this observation in a recent lecture.

"My contention is," he states, "that most Christian colleges should both fit and not fit these categories, depending upon the definition of the terms. They should be conservative to the extent that they want to conserve the heart of the Christian message and the best traditions and expressions of Christian faith.

"But they should not be conservative if one means by the term resistance to change, unbending loyalty to certain religious customs and language, or exclusive allegiance to one set of theological categories," he continues.

Christian colleges "should be liberal to the extent that they are open to new approaches to education and ministry, new ways of communicating truth, and better ways of caring about a broken world, but not liberal if one means by the term a movement away from biblical faith. They should be evangelical to the extent that they believe in the life-changing power of the Gospel, that it can make a difference for individuals, for society and for the world.

"But," Dr. Ferguson notes, "they should be careful about using the term 'evangelical' if one means by it an identification with a small exclusive segment of the church which claims to have the corner on all truth and harshly judges those with differences. So, Christian colleges are liberal and conservative, evangelical and non-evangelical, depending on how the terms are defined. Their strength, their genius is that they cannot be too easily pigeon-holed."

VIEWPOINT

Keith Knight

A lifestyle free from guilt

Someone once referred to the annual Day of Prayer and Fasting as "our annual guilt trip" — think about the poor and hungry of the world and then feel guilty about your luxurious lifestyle!

I would like to come to the aid of the guilt ridden, just this once, because I believe that we all know how blessed we are and we are all aware how despairing those Third World countries are. The plight of the Third World comes into our homes every day through television news programs and documentaries and via the newspapers. We see colour photographs and films of death in Asia caused by malnutrition.

We also know that there are thousands of families around us who lack a proper home or who have very little to eat or whose wardrobe consists of the rags on their backs.

I dare say that we understand the plight of the Third World. We understand hunger. Virtually everyone of you over 45 experienced hunger during the Second World War in The Netherlands. Our awareness of hunger has already urged us to respond to the needs of the world.

We have diaconal blood running through our veins. We collectively give well over $4 million per year to denominational world relief agencies. A special collection within the Christian Reformed Church one year ago for world hunger brought in more than $750,000.

There are those who argue that, by donating money to some relief program, you are taking the easy way out of the world hunger problem. That, it seems to me, is not the case. Collectively as a congregation we support a missionary or two (The term "missionary" these days also includes those involved in various forms of relief work — carpenters, agriculturalists, teachers). We provide the means so that these men and women can go into Nigeria or Sierra Leone to proclaim the Gospel of Christ (Word) and to teach the natives how to grow their own food more efficiently (Deed).

As a denomination, we send out an army of about 200 men and women with a multitude of different talents to teach and preach to those in need around the world, offering a "cup of kindness' where needed.

Do we have to feel guilty because of the world hunger situation? Not at all. Together we are doing a great deal: as congregation, classis and denomination. But our job is not finished. More volunteers are needed to go overseas. Perhaps you have the time and talents to spend a year or two in some remote village. The denomination's ministry — which is your ministry and mine — continues to grow and must receive our regular financial support. Out of thankfulness to our Lord, we may return some of the riches which we have received from Him to those in need.

The Day of Prayer and Fasting in early November will be a time of self-examination. In prayer and fasting, we can look inwardly to see how we live; if we are well-off, do we handle our riches wisely? If we are scraping by to make ends meet, can we still live a thankful life unto the Lord?

This issue of C.C. has a special focus on Lifestyle. Hopefully you will find it to be a positive focus, not one riddled with "guilt". It is difficult to comment on lifestyle because each family lives differently, each family's needs are different. Some families are content with a log cabin in the wilderness. Others are happy with a mansion on the sea.

It is so easy for us to be critical of another family's lifestyle: the fact that they always eat out, that they wear beautiful clothes, that their furniture is plush, their house huge and their cars new.

Conversely, it is also easy to be critical of those who never eat out, whose house is always dirty and messy, who never go out, whose car is a wreck.

Looks are deceiving. We should be careful in our criticism. We so easily gossip about each other, especially about "lifestyle" issues.

Live your own life, examine your own life so that you can live honestly and righteously before God. And let your neighbour do the same. Lifestyle is a personal matter, between your family and God.

God does not ask for anything more than responsible living. But love your neighbour as yourself. That neighbour is the drunk beside you on the assembly line, the fellow Christian who swears at work, the starving Nigerian child, the underground Christian in Russia, the rich member of your church who swims in money. Love them all ... and give to each one of them according to his needs and your ability: understanding, love, a donation, a loaf of bread.

OUR FAITH, OTHER FAITHS

Rev. Johan D. Tangelder

Sects and cults — part 8

How do sects and cults bring in their destructive heresies? They depend on a novel and twisted interpretation of Scripture. The Bible is appropriated for their own use. "Other gospels" are taught as they depart from the apostolic doctrine. A text is wanted that confirms a leader's or guru's peculiar teachings. Heretics claim that they have an "inside track". They alone have the truth and nothing but the truth.

North Americans have travelled as far as India to learn of special discoveries and "deep insights" into the meaning of life of some guru. The pagan cult Scientology claims to have "discovered" that man has occupied a number of different bodies during his many incarnations in the world. All that is needed to prove this, is to take an individual along a "time track" to his earlier lifetime to seek the reasons for his present difficulties.

One of the typical characteristics of a sect and cult is the claim to extra revelation apart from the Bible. Sects and cults are not satisfied with sola scriptura. They must have more than Scripture offers. The Jehovah's Witnesses say that they take the Bible seriously. But they take Scripture out of context and glue texts together to make up their own prophetic views.

The Mormons have their Book of Mormon, The Christian Scientists their Science and Health with Key to the Scriptures by Mary Baker Eddy. And there are many other religious groups which have their particular brand of books to shed extra light on the Bible. These works are without exception the basis of cult and sect theology. They are not innocent additions, they overshadow and even lord over the Bible. God can no longer speak on His own. He has to speak according to the directions of the sect

An excellent book on the abuse of the Bible is Scripture Twisting: 20 Ways the Cults Misread the Bible by James W. Sire. He catalogues 20 kinds of mistakes made by these groups "from simple misquotation of Scripture to complex, deliberate retranslation of the text to fit a preconceived idea; from ignoring the immediate context of a passage of Scripture to mistaking a literal reference for a figurative one or vice versa."

The Unification Church, a modern cult founded by Sun Myung Moon, teaches that the Bible is not complete nor fully accurate. A new truth is needed that "can elucidate the fundamental contents of the Bible so clearly that everyone can recognize and agree with it." Moon quotes Jesus' words "Though I have been speaking figuratively, a time is coming when I will no longer use this kind of language but will tell you plainly about the Father" (John 16:25 N.I.V.) as proof for the need of a new revelation. Moon says that his Divine Principle breaks the code and tells us what Jesus meant. For the Moonies the Divine Principle is - "the present truth supercedes Christian theology."

Swami Satchitananda, head of the Integral Yoga Institute, interprets Jesus' beatitude "Blessed are the pure in heart, for they will see God" (Matth. 5:8) as: "Blessed are those who purify their consciousness, for they shall see themselves as God." The Swami makes no distinction between God and people. Each person is essentially divine. Each of us is God. The God of Satchitananda is not the Jehovah of Scripture who is known through Christ, but the impersonal deity of the East. The Swami is a pantheist - God is everything and in everything.

Erich Von Daniken has led many astray with his weird interpretations of Scripture as recorded in his Chariot of the Gods. He has tried to make his pseudo-space-science-fantasies fit the Bible. The ark of the covenant is said to have been an electrically charged radio transmitter, referring to Ex. 15:10, 25:40, 2 Sam. 6:2. Sodom and Gomorrah were destroyed by astronauts in the nuclear explosion (cf. Gen. 19:1-28) and Ezekiel is supposed to have seen a spacecraft (cf. Ez. 1:1, 28).

How can the Church meet the challenge of misinterpretation and twisting of Scripture? First, she must oppose private interpretation. The apostle Peter says that the people of God - communally - are called to interpret the Word of God. "Above all, you must understand that no prophecy of Scripture came by the prophet's own interpretation. For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit." (2 Pet. 1:20, 21).

The story of Acts 15, the Jerusalem Council, illustrates this important point. The apostles and the elders debated the issue of salvation by keeping the law of Moses or through the grace of Jesus Christ. The gathering came to a unanimous decision. Communally they determined what was pure doctrine. And we read in Acts 15:22 "Then the apostles and elders, with the whole church, decided to choose some of their own men"; verse 28 says "it seemed good to the Holy Spirit and to us".

Second, God's people need to pay attention to all of Scripture. "All Scripture is God-breathed and is useful for teaching, rebuking, correcting and training in righteousness." (2 Tim. 3:16) Revelation is progressive! God moves from the simple revelation about Himself in the Old Testament to the glorious and final revelation in His Son Jesus Christ. (2 Tim. 1:10)

The golden thread of the covenant is woven throughout God's Word. Scripture cannot be broken. A major deficiency of the cults and sects is their neglect to base their faith on the Bible as a whole.

Third, Christians must return to the study of Scripture. In our experience-oriented times doctrine has been played down. If Christians believe the Bible to be the final and only verbal revelation of God, inerrant and authoritative for faith and practice, they must give themselves to its persistent study with a high degree of intensity.

Cults and sects have a field day with experience-oriented Christians who spend little time or effort on the study of sound Biblical teachings. The best weapon against the wiles of the devil is the Word of God! It is still the "sword of the Spirit" (Eph. 6:17).

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LETTERS

Cornwall school gets off the ground

Dear Sir:

It is with great joy and thankfulness to our Lord that this letter can be written. The Lord enabled us, through His power and grace, to open the doors of the Cornwall (ON) Christian School for the first time. It was the culmination of many months of work by many devoted Christians in the Cornwall area, when three Spirit-led teachers met 40 pupils in the morning of September 8, 1981, in rented church facilities. It was the realization of a dream that many people have had for many years.

The school is an interdenominational school with the most support coming from Christian Reformed, Pentecostal, and Fellowship Baptist families. Our society is still growing, with a current membership of 56 families. A total of 26 families send their children to the school, which is currently from Kindergarten to grade 7. Next year the school will have complete elementary grades from K to 8.

The Lord truly has blessed this undertaking. Little did any of us realize in February, 1980, when the early organizational meetings were held, that 19 months later the school would be functioning. There have been problems along the way, but there have been many more joys. Truly our God is more powerful than we so often picture Him. His power is so much greater than any obstacle the enemy can throw in our path.

To thank all people involved would be impossible, but some names deserve to be mentioned. Reverend Seitsema from Cornwall's Immanuel Church, who with several members of Cornwall's clergy and community got the ball rolling again. Mr. Jim Kooistra, Principal of Timothy Christian School in Williamsburg, who helped in so many ways to keep us on the right track. Mr. Jules de Jager, Principal in Peterborough, who came to us for a Saturday seminar when our hopes were down, and our feelings were low and lifted us up to our task again.

But most of all thanks be to God, for His guidance and providence and love.

Rejoice always; Pray without ceasing; in everything give thanks; for this is the will of God for you in Christ Jesus. Faithful is He who calls you, and He will also bring it to pass. 1 Thess: 5: 16, 17, 18, 24

Tim Vander Veer
Cornwall, ON

Prisoner wants contact

Dear Sir:

I am without contact with the outside world. I suffer from extreme loneliness and loss of family. I do not seek pity, only sincere honesty and understanding.

To possess a few letters would surely add a ray of sunshine into this otherwise excruciating life. Hopefully someone will read this letter and care enough to write.

Robert Prunty
#145-468
P.O. Box 45699
Lucasville, OH 45699

What not to do when visiting the sick

Visiting the sick is rewarding, it strengthens the ties that bind us. We can do a lot of good for each other, during sickness and sorrow, but we do not always do the right thing. I would like to write about some of the things we do, that hinders the patient's progress.

When one of our relatives or friends have to go to the hospital we are alarmed and worried.

It is advisable not to visit the patient the first few days after their admission or operation except for their closest relatives. They don't have to talk to them, just holding their hand and being there is very important for the sick person. Unfortunately, many relatives and friends come to visit after the first day. The patient feels that she has to talk about her illness or operation at length. This tires and often elevates the patient's temperature.

Talking about a person, who had a similar illness or operation and describing the agony and suffering she endured before dying can be most upsetting for the patient. She will fret and worry needlessly and will not be able to settle for the night. If the medical staff hasn't assured her of a good recovery the patient can become quite depressed.

Instead, let's pay the sick a short and cheery visit. Mention pleasant events and news. The discouraged will get much comfort from Matthew 11:28, Read "Come unto me all ye that labour and are heavy laden and I will give you rest." Also talk about last Sunday's sermon, and the Saviour who died for our salvation.

Often flowers and cards are very uplifting to the patient rather than a long phone call or visit. These show the patient you care and are thinking about them.

Once home the patient still needs plenty of rest and quiet. Visit for about one half hour. Keep the visit brief and pleasant. Try and remember how you felt when you were ill. We all want to help the patient 'Get Well Soon.'

Also avoid discussing family problems and differences. The patient isn't up to solving them. Like bad news, it only serves to depress the patient and slow his recovery.

Mr. A. DeVries
Burlington

Allen assures Begin of prayer support

FORT WORTH (EP) — Southern Baptist leader Jimmy R. Allen has assured Israel's Prime Minister Menachem Begin of continued prayerful support for Israel from the majority of Southern Baptists, but warned Begin he perceived some "erosion of support during the period of confusion of Israel's role dealing with rights in the country." Allen, president of the Southern Baptist Radio and Television Commission, and nine other religious leaders met with Begin in an hour-long conference at New York's Waldorf-Astoria, following the prime minister's meeting with President Ronald Reagan, and preceded a trip to Plains, Georgia, to visit with former president, Jimmy Carter.

In his remarks to the group, Begin cited Israel's normalization of the process to negotiate autonomy for citizens as well as progress in his conversation with President Reagan about mutual action against Soviet aggression in the Middle East. Begin recalled the visit he and Allen had had in connection with that country's anti-bribery law hearings (at one time a matter of major concern between Baptists and Israel) and defended it as "normally right" but said it would not be used to deny other religious groups their rights in Israel.

"I told Mr. Begin I was aware of his concern that Israel communicate to the world the image of a champion of liberty," Allen said. "He assured me of Israel's commitment to religious liberty for all its citizens."

In this assurance Allen said Begin cited some of the emotionally-charged religious groups in Israel with whom he must deal continuously as a part of the democracy that exists there.

"He said he had been involved in controversy with his militant Orthodox Jewish rabbis over archeological digging in the City of David but declared he would do his best to protect the rights of everyone in Israel," Allen said.

In his remarks to the group, Begin expressed appreciation for the supportive prayers he has experienced from the American Christian community and Baptists in particular.

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This special sale price applies only on their Wednesday Toronto-Amsterdam flight, also returning on Wednesday from Amsterdam to Toronto. Sale is in effect from Oct. 1, 1981 to Jan. 28, 1982 except the Christmas period. Minimum stay is 7 days, maximum stay of 180 days. Can be combined with regular C.C.F.

K.L.M.
This special sale price applies only on their Thursday Toronto-Amsterdam flight, and the Thursday Amsterdam-Toronto flight. Similar to CP Air the sale is valid Oct. 1, 1981 - Jan. 28, 1982 except the Christmas period. Minimum stay 7 days, maximum stay 180 days. Can be combined with regular C.C.F.

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Church Page

Teen creed

Don't let your parents down.
They brought you up.
Be humble enough to obey.
You may give orders some day.
Choose companions with care.
You become what they are.
Guard your thoughts.
What you think, you are.
Choose only a date who
would make a good mate.
Be master of your habits,
or they will master you.
Don't be a show-off when you drive.
Drive with safety and arrive.
Don't let the crowd pressure you.
Stand for something or
you'll fall for anything.

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You'll meet Edmund, Susan, Peter, and Lucy, the small one,
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So get these books while they last,
And you'll be glad you read them, in the past.
These seven books about Narnia,
In the library in Second Church of Sarnia.

Second Chr. Ref. Church,
Sarnia, ON

Press Parade

The Good News spreads in Quebec City

A young man from Cambridge, Simon Dyk, is now winding up two years as organist and general assistant at the Anglican Cathedral of Quebec City. In the fall he plans to begin studies at the King's College. Last weekend he was my host and guide to the beauties of old Quebec and Anglican liturgy. He placed me in the choir with other tourists at Sunday's communion service, with his younger brother Andrew to assist me in finding my way through the collects and responses of the liturgy, and on my knees for morning prayers and evensong on Monday.

These daily services of devotion, impressively dignified yet meaningfully personal, left me wondering why even twice monthly, weekday prayers seem too much in the Chr. Ref. Church.

I was invited to sit in, as the summer work team of young people received their assignments from the Dean of the 180-year old cathedral. I attended an organ, trumpet and voice concert in the cathedral, and lodged in the church hall within the Close, as do many Christian School groups.

None of the English churches, including a historic Presbyterian church have more than a handful of members in this very French, Roman Catholic City, and all are declining in attendance.

We pray God's blessing on the Rev. Martin Geleynse as he takes up the work of forwarding a francophone Reformed movement in the city. Meanwhile, we praise God that the good news is proclaimed at Holy Trinity Cathedral.

Rev. J.M.V. Koole,
Ebenezer Chr. Ref. Church,
Trenton, ON

Church News

Christian Reformed

Called

—to Orangeville, ON, Rev. Anthony De Jager of Bowmanville (Rehoboth) ON

—to Waterloo, ON, Rev. Carl D. Tuyl of Toronto (First), ON

Declined

—to Holland Marsh, ON, Rev. Harry Vander Windt of Lindsay, ON

Accepted

—to Brampton (Second), ON, Rev. Peter Nicolai of Toronto (Fellowship) ON

Farewell

On Sunday, September 20, 1981, Rev. and Mrs. Nederlof said good bye to the congregation of the Immanuel Christian Reformed Church in Hamilton, ON, which church they served for nearly six years. When I say "they" served, we recognize that the two worked as a team.

Some time ago a consistory provided its congregation with details about a minister they were about to call and it read as follows: "Rev. Active has eight children", as if his wife did not exist.

Mrs. Nederlof did not only exist, she was right in the middle where the action was. Always interested in the members of our congregation, knowing about the aches and pains of fathers and mothers, children and children's children. In Dokkum they would say: "Een echte dominee's vrouw." Today it's different with many ministers' wives selling real estate, Avon, or working in greenhouses, stores and offices.

Mrs. Nederlof felt it to be her duty to assist her husband in the congregational work. We don't know what happened behind closed doors, but we assume she also tried to keep her husband humble.

How can a person as Rev. Nederlof, who is so good in so many things, stay humble? It has been said that wise men come from the East, and we in Hamilton have no problem in accepting that for a fact, except for the Western minister Rev. Nederlof, who since his arrival in Canada never left the West until he accepted the call to Immanuel-Hamilton.

If it is true that (as we read in a church paper) the biggest problem in the church is poor preaching, and that half of the ministers are part of that problem, Rev. Nederlof certainly was not, and belonged to the better half. For almost six years we have listened to excellent, Christ-centered preaching. For six years our young people appreciated his catechism instructions, and for six years the older folks enjoyed his bible-study lessons. Many ministers need a huge clock to tell the time. Rev. Nederlof's services never lasted beyond ONE hour, and he said it all without notes, and without repeating himself. That's a gift of God.

Of course we were proud when our minister was elected to preside over the 1977 synod. First Canadian minister in history. It all sounds like "mensen verheerlijking" and that's not what Rev. Nederlof wants. In the morning service he preached on 1 Corinthians 3:11 "For other foundation can no man lay than that is laid, which is Jesus Christ". Also in the evening service he gave glory to his heavenly Father when preaching on: "Thine is the kingdom and the power, and the glory".

We in Immanuel thank the Lord for six years of faithful service by Rev. and Mrs. Nederlof. Rev. Schalkwyk in Calvinist Contact writes: "A minister should not look for appreciation". We agree.

But why in the world should we always wait with stating our thankfulness, and appreciation till a farewell, or funeral service? The same minister tells us that a pastor needs the hide of an elephant and the patience of a lamb. Probably true, but why not judge a person by his excellence instead of by his weaknesses. We will miss these two, and we congratulate the First Christian Reformed Church of Victoria, BC, with their pastor, and his wife.

Klaas Terpstra
Clerk, Immanuel Chr. Ref. Church,
Hamilton

Pastoral Pondering

Pawns in the strategy of faith

The game of chess has always had my fascination. Whenever my brother drops in for a visit we have a go at it even though he consistently humbles me in defeat. It's just amazing how complicated it becomes to achieve the otherwise simple aim of conquering the other's king. In the process every knight, every bishop, every castle, and every pawn counts. Lose a pawn at the beginning of the game and your defeat is already sealed somehow. If I were a pawn in a chess game I would feel mighty important to think that perhaps on me alone rested the defence of my king. In the meantime the object of that is clear: if you really want to hurt or mortally wound the other's king, first go for his pawns, or his knights, or whatever. It is, no doubt, a slow and painful process, and between moves you are afforded a lot of time for thought, or daydreaming, depending on how good you are and how much you want to concentrate.

Anyway, I wound up daydreaming just a little after I'd been beaten once and gave it one more try. I dreamed about the white king of Revelation 19 and all the white pawns, knights, and bishops that follow him in white linen. Perhaps my having read this scripture passage last Sunday had something to do with it, I really don't know. But it occured to me, just then, that in the chess game of life often referred to as the antithesis between the kingdoms of darkness and light, it is just as valid that pawns are terribly important. Naturally, we have great admiration for the queen among us who manages to inflict great wounds upon the enemy by fighting for justice in politics and labour and education, just as we respect the black queen who somehow manages to lower the morale of the church enough to render so many people harmless in the battle of the Lord. We admire those castles of fortitudes for their principles and their boldness. We respect those bishops who manage to vocal for the gospel as they provide the necessary leadership among God's people, and pay tribute to the knights in shining armour whose drive and enthusiasm never seem to fail them in the work of evangelism. And well we should respect and admire them.

But I have learned to pay more tribute to the pawn. He is no leader, admittedly. He often gets tied up in knots, it's true. And even when he's free he often doesn't get all that far. Queens and bishops may sometimes look down on him for his infinitesimal size and significance. Yet his contribution (or lack of it) may well determine the outcome of the game.

I wondered, just then, whether the Corinthians might have not played chess, and whether Paul might not have called the queens of faith to a greater recognition of the pawns. Anyhow, I concluded with my second solid defeat. It is good to know that in the game of life white begins and wins, indeed, has already won! And even black pawns can't change that!

H.D.M.

On fire for God

Even though the title or theme of this morning's sermon, "No pearls for pigs," may not indicate it, it is really about evangelism and the kind of evangelism God calls us to carry on. This lesson may not even be so evident as you read the Bible passage either. Let me not tell you what the sermon will be all about. I trust you will listen and find out.

I find it lamentable that as a church which believes the scriptures and presumes to have all the right biblical answers we do so pitifully little in evangelism. We ought to have a burning fire in our hearts for the cause of Christ, and we ought to be filled with an outgoing love which, like a magnet, will draw people into the kingdom. Where is the zeal, the fire, the deeply committed enthusiasm for the Lord?

But then, I realize that the fire can only be there when we are touched by the Spirit of God, the Spirit who brings us into contact with the Word, and the Spirit who moves us to live wholesome lives of integrity.

There is more to evangelism than an enthusiastic turn-out for a particular program. We need meaningful relationships in our families, honesty in our business practices, a wholesome spirit of togetherness, or if you will, a sincere practice in godliness. Soon the church activities will resume, such as society meetings, cathechism classes, and a call to become involved in evangelism.

I pray that God will make us truly godly people in our confession and our life conduct, and spark within us a deep desire to witness of the grace of God in Christ. For that is what evangelism is all about.

Rev. J. Kerssies
Redeemer Chr. Ref. Church
Sarnia, ON

Small Talk

by Lynn Miller

Not by any stretch of the imagination could I be thought of as fashion conscious. I usually catch on to the latest trend when it's on its way out. Probably because that's where I find it, on the sales table. To be sure, I like to be dressed neatly but I have a practical mind and hate to see perfectly good clothes go to waste. Therefore, I resent being manipulated by something called planned obsolence and I also dislike being told by someone in Paris or New York what I should wear. True, I give in at times for in spite of my protests I'm rather timid and fear to be conspicuous. Even so, I'll never be the well dressed woman of today but more likely the one of last week.

Of course, when it comes to fashion there are more interesting angles to consider than a rebellious streak on my part. Lifestyle, personality, money, taste, climate are all factors to be reckoned with. And although I bristle at the dictates of fashion, what I would really like to discuss here is a dress code. A Christian dress code, if you please.

Should there be one? If so, what are its marks? Dowdiness? Dreary colours? Coarse or cheap fabrics? I should hope not! An ill-fitting, homemade dress depresses me. So does a young woman who wears a coat like her grandmother's. I like quality, durability and a good cut. I like flair and warm colours and, for myself, I cherish clothes that allow a lot of living. I admire people who unfailingly pick (or even make!) exactly that outfit that complements their personality. Good taste expresses a talent, I think.

But what I would like to plead for is a two-fold modesty. Too tight, too short, too revealing (I'm thinking of both sexes!) I call immodest and such garb, in my book, misses the mark of a Christian dress code. It makes a caricature out of a temple. Incidentally, so do dirty, unmended clothes!

By the same token, too lavish, too extravagant, too big, too expensive a wardrobe also defies modesty.

When exactly *is* a wardrobe too big or too expensive? Good question. And I can only answer it for myself. Needs vary. So do our positions in life. A young mother with a few active pre-schoolers at home will dress different from her sister who is a private secretary. The farmer, the plumber, the construction worker need good sturdy gear and can get by with fewer three piece suits than the banker and the sales representative.

We generally dress to look our part, which makes sense. It seems to follow that Christians might also want to look their part as followers of Christ. Christians with good taste perhaps, Christians with different personalities, different vocations, but Christians with a common job to do.

It's difficult to gird you loins, to pull up your sleeves when you wear a $2,000 fur coat. Luke 12:35 speaks about girding your loins and the NIV translates it thus: "Be dressed ready for service...." Christians who visit those who are in prison for stealing from the rich should not expect a warm welcome if they flash their expensive watches and gold rings.

Fighting for social justice can hardly be done in a dress that cost a small fortune and sticking with an alcoholic through a difficult time doesn't call for designer shirts.

To dress our part as a Christian, we'd have to look for clothes that make us look good, feel good, boost our confidenoe, enhance our appearance, without hindering us in the work at hand.

We'll have time enough to dress up (in white robes yet!) after work.

If this day were my last

If this day were my last,
I'd stroll once more along that path
Unspoiled by human hand,
Where Autumn's grandeur begs
  my eyes
Embrace her where I stand.

If this day were my last,
I'd on her leafy blanket rest
To scan her glories grand,
Relish each hue, each rare design —
Tune in to crickets' band.

If this day were my last,
I'd put aesthetics to the test —
None nature can excel;
I'd pick a gorgeous wild bouquet
God's handiwork to tell.

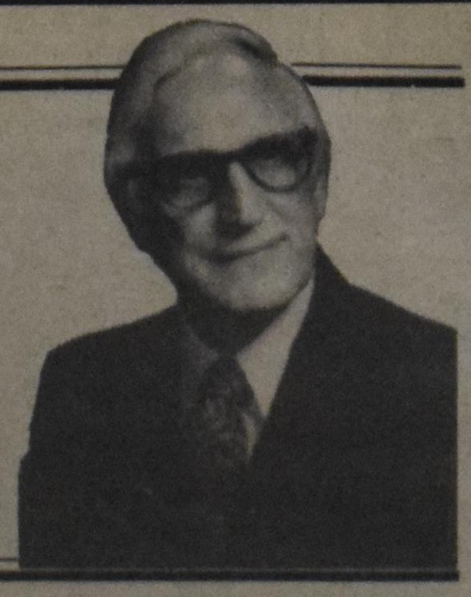
If this day were my last,
I'd shed the pride I've worn too long
And ask a certain friend,
If she'd forgive the hurt I've caused —
The painful past to mend.

If this day were my last,
I'd re-affirm my deepest love
For him who shared with me,
Both valleys dark and mountain
  crests —
Sit once more on his knee.

If this day were my last,
The hardest thing of all would be
To part, my child, from you,
Unbearable this thought, there's still
So much to say and do.

But now I'll drop this pen,
And wander to that wondrous path,
Bring home that fall bouquet;
As if it were my very last,
Lord, help me live each day!

Judy Lunshof



Evangelism Today

by Wesley Smedes

The case for non-evangelism

Why a church doesn't want to engage in aggressive local evangelism may not be difficult to discover. Dr. Roger Rice of Calvin College suggests that non-evangelism serves some significant functions. Let me list some functions that non-evangelism plays for a church. You can make your own list.

Non-evangelism enables us to keep our membership standards intact. It's when the church reaches out into the world that we are plagued with questions about the lodge and about Sabbath observance. If we stay away from evangelism these problems would seldom surface. We can go on as we always have.

Non-evangelism avoids the language problem. We can use our "church" language, which all of us know. Our children are taught it at an early age. No need to worry about a stranger coming to our services and not understanding what we are saying. This is especially helpful in the church school. There will be no neighbourhood children who don't know the Bible stories and our "church" talk. Much easier for a church school teacher.

Non-evangelism means so much less hard work. The minister doesn't have to give an evening a week for community calling. He can spend more time on his sermons and to work with our own people. Teachers do not have to call on the parents of the community children. They can spend more time on their lessons. Summer Bible school, with all the hassle it is, doesn't have to be conducted. Surprising how much effort is saved by non-evangelism! Besides, the new convert, like the new baby in the home, can demand so much of our time and energy — getting up for a three a.m. feeding, changing diapers, and what have you.

Non-evangelism doesn't require us to leave our comfort zone. We can drink our coffee with friends we know well and with whom we share very common interests. No danger of excluding anyone from our conversation when we discuss our children in the Christian school.

Non-evangelism keeps the boundaries of the congregation intact. Knowing who is the "insider" and who is the "outsider" is no problem. Non-evangelism can be much less expensive. A church is spared the cost of enlarging the parking lot, the church school space, the sanctuary. Not as likely to need a second staff person. No expenses of evangelism programming or promoting the church. At the bottom line you could eventually avoid the quota for world missions and home missions. If people in our communities do not need the gospel, why do people in Africa or in the suburbs of St. Louis need it? All of these savings could be spent on Christian education.

Non-evangelism can protect our children. Their contact will be with their own kind. This makes a difference in dating and marriage. Less danger of "mixed" marriages.

Non-evangelism gives members of the congregation more time and convenience for getting to know others in greater depth. Fellowship is deeper the fewer the number of persons involved.

Non-evangelism keeps the status-seeking system from changing. The pecking order is usually predictable in any given situation.

Non-evangelism will lessen any threats to the power-groupings of the congregation. No invaders from the outside to take over.

Non-evangelism will help maintain our doctrinal standards and will not lower the level of our doctrinal awareness. Every person who makes confession of faith can be expected to have had at least seven or eight years of training in our confession. No danger of taking in a new convert who has a difficult time distinguishing between a Calvinist and an Arminian, or doesn't know just how predestination and reprobation are related, or cannot enumerate all the steps in the *ordo-salutes*.

Non-evangelism prevents the necessity of having to convince new converts of the need to support Christian schools. This issue and other issues that tend to divide can often be ignored in a homogeneous congregation.

Non-evangelism keeps the church structure more stable; there is less need of change. The time of worship service can be set at a convenient hour for us, rather than at a time convenient for community people. No problem of meeting at 9:30 a.m., rather than at 11 a.m. The church school hour can be for catechism classes for our children and youth rather than an hour to reach neighbourhood children. Who knows what the new converts are going to need in the way of new groupings or instruction and enrichment classes?

Non-evangelism will provide a greater guarantee that Sunday worship services will be an oasis in the desert of the world rather than a challenge to bring that world to Christ. If we don't bring the "world" in, the world will not threaten our haven.

You can enlarge this list of reasons for non-evangelism. We can always find reasons for not doing what we do not want to do — many of them.

Of course, non-evangelism has its ill effects as well. Non-evangelism eventually leads to a non-church.

Evangelism has its roots in the very nature of the gospel, and thus is of the very essence of the church. To act as if the gospel is for us and not for those around us is to warp the gospel and eventually destroy it for us. Not to give the gospel to others means eventually to lose it. If we are without the gospel, we are non-church. We become a religious country club.

Children's story

Of patent leather shoes

She did not get time to finish her musings; the bus had reached the terminal and everybody got off.

"You know what I need right now?" Mom said. "A good cup of coffee with a piece of mocha-cream tart."

"What?" Cory asked. Of course she had heard what Mom said, but Mother's wish seemed so unheard of. Mocha-cream tart in the middle of the week without even a birthday to celebrate!

"Wouldn't you like it, too? A glass of lemonade and a piece of mocha-cream tart? I thought you would."

"Naturally, Mom, but I thought you were just joking."

"Well, I'm not, and there is a cozy restaurant where they serve good coffee. Come on, let's cross here."

3. At the Restaurant

The restaurant was a rather old, impressive building and Cory felt a bit timid. When Mom had opened the outside door the inside door was opened for them by a dignified-looking man in a black coat with long tails and black striped trousers. "Just like a minister," she thought, "except a minister didn't hang a white towel over his arm, not even with the Lord's Supper."

She had missed what he asked Mom but she followed them to a table in the corner of a huge room, full of such cozy settings for two or four. There the "kellner" or waiter pulled a chair away from the table, gestured Mom to sit down, then came around the table and did the same to her. What a courteous man he was! He then inquired in a pleasant, silvery tone of voice what he could serve the ladies. Imagine, he called her a lady too! Bowing slightly he left the table with a twinkle in his eyes. Cory was sure that man really liked his job.

While they were waiting for their order they looked around them. Four men had come in and had been ushered to the corner table near the window. A wide beam of sunshine shone on the polished-like bald head of a man sitting with his back toward them. Just as Cory began to wonder how the man got his head so shiny, a big, black fly landed on it, obviously quite as curious about this smooth platform as she was. Before the fly had moved one centimetre the man shook his head briskly, which had no effect on the fly. He then slowly raised his arm and gently wiped across his bare skull. The fly, having had plenty of warning, flew up lazily, made a circle around the man's head, and returned to the comfortable pew.

Although the waiter had served them, meanwhile, Cory was more fascinated by the game the fly played with the man than by her "birthday treat". When Mother, after a delicious bite of her mocha-cream tart, looked at her daughter wondering why she hadn't started nibbling at her sweet, she saw that Cory was looking in the direction of the corner table, almost exploding with suppressed merriment.

"Missed again," she suddenly giggled, then covered her face with her hands and shook with laughter. "Oh Mom," she whispered excitedly, "Mom, watch that bald-headed man, he's pestered by that fly on his head but he doesn't seem to know it's the fly bothering him. Look Mom, quick, there it goes again."

"Eat your tart, girl. I'm all finished. We can't sit here all afternoon. We have to go buy shoes, remember?" But while Cory ate her treat, Mom also looked back and joined her daughter in a sneaky snicker.

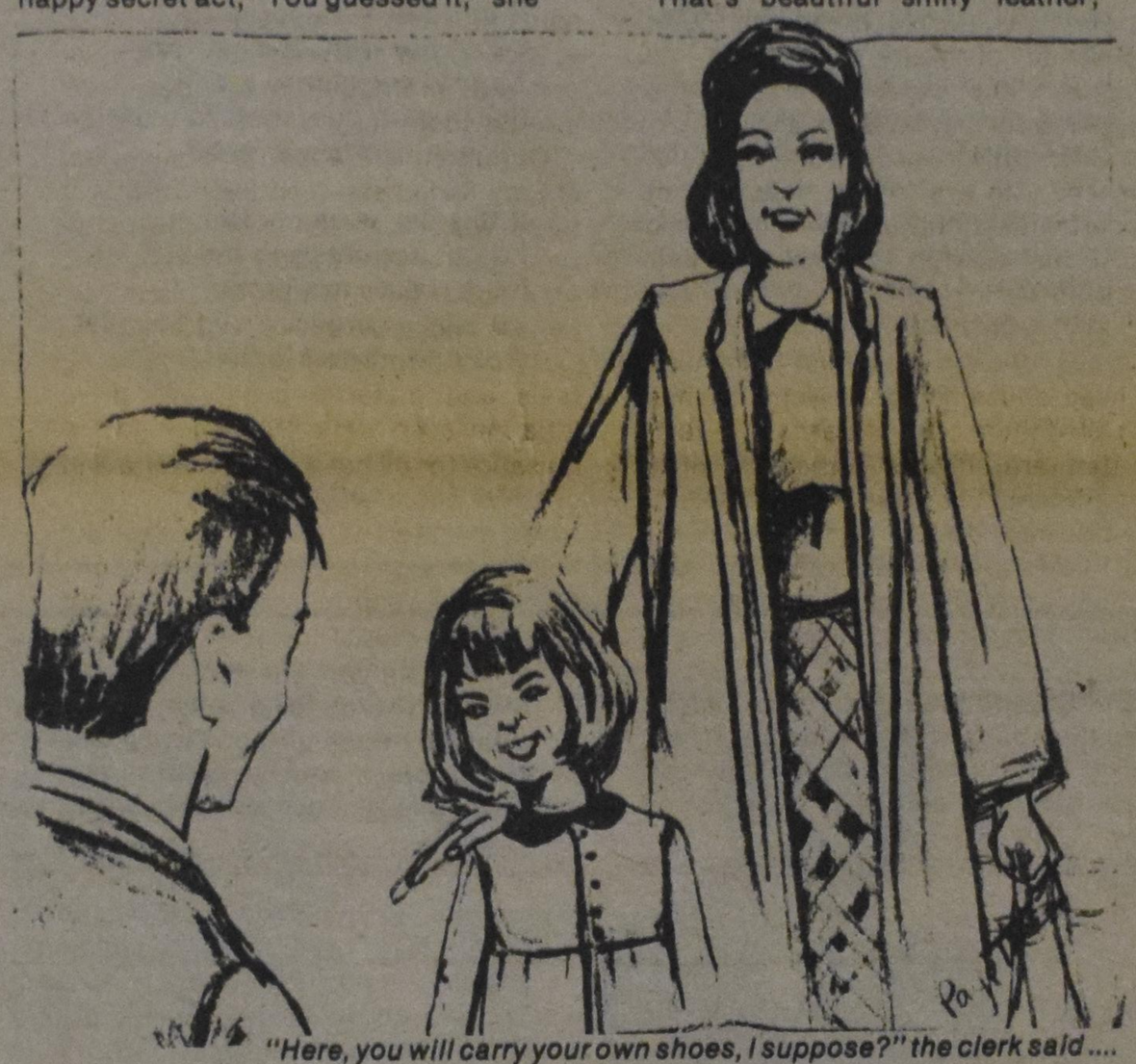
Cory had another surprise when the waiter came with the bill. He gave Mom her change with bills which he took out of such a huge billfold that she gasped with amazement, "Is that flat-pouch full of paper money?"

"Not yet," the waiter grinned, "but you should see it tonight when it'll be so full I can't flip over the flap."

"Really?" Cory inquired excitedly.

As the waiter walked them to the door he bent over to Cory and asked, "Aren't you glad that fly chose the gentleman's head as a runway and not your nose?"

She looked up at him as if caught in a happy secret act, "You guessed it," she answered with a feeling as though she had known this man all her life.



"Here, you will carry your own shoes, I suppose?" the clerk said....

4. Shopping

"Now for the shoe store," Mom said, adding some speed to the stroll.

"Here's one, Mom. See what gorgeous shoes they have on display!"

"Yes, they are lovely, but we always go to another store. If they don't have the shoes we like we can always come back here, or to another one as far as that goes."

As they walked through the long, narrow street, Cory felt again that craving to see inside these houses. What kind of people would be living above these stores? Would she like to live there? Would she ever get a chance to get into some of these homes? But there was no time to think about it now. "Here it is," she heard Mom say, and for a short moment she felt as though she had been rudely interrupted. Yet, happiness took over immediately.

Entering the store, they were again greeted by a spiffy, very polite gentleman. He did not wear a tailcoat but he still looked very dignified.

"Ankle shoes, madame? he asked when Mother had mentioned the size. That startled Cory. She'd better be very alert or this man might sell Mom plain black leather ankle shoes, because of her weak ankles. But Mother had promised her that this time it would not be ankle shoes, and it was impolite to interrupt. He told Cory to take off both shoes so that he could measure her feet. He said that sometimes feet are different in size. But not Cory's, they were exactly alike. There he was now, his arms full of boxes with shoes.

"Here's a pair you'll fall in love with at first sight," he said with a wink to Mom. Eagerly Cory looked as he took the lid off the box. She found it difficult not to show her disappointment. Oh yes, they were neat shoes, but plain black leather ones, not patent leather. She felt she must speak up now. "Don't you have patent leather shoes?" she asked.

"Patent leather?" the clerk asked, "What is that?"

"That's beautiful shiny leather," she said and her tone conveyed admiration as she continued, "you can even see your face in it when you look at it."

"Really?" the clerk said, his voice high with amazement, "Now then, let's see what we have here." He opened another box, and folding back the paper he asked, "Is this what you're looking for? Is this patent leather?"

"Yes," Cory said looking at them, "I'll try these on, please." Then she looked at the clerk's face and understood the grin she saw on it. "Oh, you've just been kidding me; you knew all along what I meant, didn't you?"

"I confess," the clerk said with a pretended guilty expression on his face. Cory laughed and felt much more at ease as she fitted on all the patent leather shoes the clerk had brought. Finally she did not know which she liked best. She walked up and down in front of a mirror. Mom would not help her decide, she realized. She had to wear them so she had to make her own choice. It was hard work but in the end she was quite sure, the loveliest shoes of her size were in the box she was carrying home with her. What a great feeling!

Meanwhile, Mom had been trying on her shoes. She did not need as much time as Cory, but then, Mother had had brand new shoes from the store so often. This was Cory's first time!

"Here, you will carry your own shoes, I suppose?" the clerk said, giving Cory her shoes. "Don't lose them or leave them in another store. That would be a calamity, eh?"

"Oh my, don't mention it," Cory exclaimed, "but thank you very much. Good bye!"

5. More Shopping and Going Home

The department store was nearby. What fun it was to buy all the baby things! Diapers, vests, thin, soft cotton, and some different kinds of flannel. They received a free soother with all these things. The sales lady asked Cory what she liked best, a little brother or sister. "It doesn't matter," Cory said, "there are four boys and four girls in our family now. All babies are sweet."

"Yes, but you are too," the lady said. Here, choose one of these hankies for your Sunday purse."

Cory was dumbfounded. Imagine that, a lovely handkerchief for free! "Thank you, thank you very much," she repeated, then followed Mom out of the store.

"We'd better go right to the bus terminal," Mom said. "We have too many parcels to carry for window shopping."

"Mom," Cory suddenly cried with alarm in her voice, "Mom! I forgot my shoes in the store!"

"Oh girly, you think you could get back alone while I wait here for you?"

"All right, Mom, but you wait here, eh?"

"Of course, I'll keep my promise. You don't have to run, though, we have plenty of time to make it slowly."

Cory walked fast, wondering if she still knew the way to the baby department. She did not even have to go all the way; the saleslady was just on her way to the exit to see whether these customers were still close by.

"Are you coming back for your parcel by any chance?" she called when she saw Cory coming.

"Yes," Cory answered, "those are my new shoes and now I almost lost them even before I've worn them. Thank you very much for taking care of them for me."

"You're welcome," the lady replied, but Cory did not hear that anymore, she ran as she crossed the street, happily showing Mom her parcel.

"Are you ever lucky the clerk thought of you, or it might have taken a long time for you to get your shoes back, if you had gotten them at all."

There were already a few people on the bus when Mom and Cory got on. One lady who knew Mom quipped, "Woman, now I know why I didn't find anything I needed — you have bought it all."

"Yes," Mother joked in return, "I've got a bad habit of doing things like that. But now I feel like a camel at the end of a desert trip."

"Are you tired, Mom?" Cory asked with a quick, worried look at Mom's face.

"Aren't you? We have had a long, busy afternoon, girly, so we have a right to be tired."

Continued next week

Meditation

What do we give on the Day of Prayer and Fasting?

by Bob de Moor

Rev. de Moor is pastor in the Third Christian Reformed Church in Edmonton, AB.

We should stop trying so hard to put Christ back into Christmas. Historically, of course, He was never there anyway, since our custom of celebrating on the twenty-fifth day of December is derived not from Scripture, but from the pagan, European, mid-winter festival. Besides, Christ is honoured not so much by once yearly putting aside a day to celebrate His birthday, as by living in gratitude everyday of the year in His presence.

Hold the presses! Not yet half-past autumn and we're talking about Christmas already! We expect that from department stores.

But at a time on our church calendars when Thanksgiving Day and, in at least one Reformed denomination, a designated Sunday of Prayer and Fasting in early November turn our thoughts to the poor, the disadvantaged and powerless, it may be a very good thing to think about Christmas.

Celebrating an event of such universal significance as Christ's birth on a particular day of the year, can and often does lead us dangerously into tokenism. So does an annual day of prayer and fasting, or a thanksgiving day for that matter. All good intentions to the contrary, this is what seems to be happening. We go through the rituals on such days. Then we dig a little deeper into our pockets, so deep, in all fairness, that it sometimes even hurts a bit.

The sad fact remains, however, that what we give one day in the year, we take back in all the others with exorbitant interest to boot. Even if on Prayer and Fasting Sunday or Thanksgiving Day every private savings account in the entire industrialized world would be emptied and the funds donated to the world's poor, in a few years, when that day would roll around again, the disparity would not only be back to where it was, but would be much worse.

Why? Because the way our daily living is structured favours the powerful at the expense of the powerless. However generously charity is given, either by forgiving debts outright or giving grants, the politico-economic system in which we all take part will inevitably unbalance things again in favour of the powerful. What we give on Thanksgiving Day, or on Prayer and Fasting Sunday, we take away again by our pattern of buying and gift-giving at Christmas — to say nothing of the rest of the year.

The prophet Amos, in his own forceful way, drove home the point thousands of years ago when he addressed the wealthy wives of the "upper crust" of Israelite society.

"Hear this word, you cows of Bashan, who are in the mountain of Samaria, who oppress the poor, who crush the needy, who say to their husbands, 'Bring, that we may drink!'" (Amos 4:1)

Amos, of course, was not just trying to heap abuse on these women when he called them cows of Bashan. In fact, in that era, it was something of a compliment. The cows of Bashan were the best-fed, best-cared for, best-looking livestock in all of Israel. So these women were the most beautiful, best attired and groomed women of the land.

But despite their good looks, Amos sees the ugliness of their deeds. Their riches and splendor came at the expense of the poor. They were just as guilty as their husbands in oppressing them. Oh no, they would never put the squeeze on anyone. They would never hurt a fly. They were only concerned with looking pretty.

Except for one thing. They made themselves partners in crime by their constant demands upon their husbands for more, more, more. By their demands they forced their husbands into greater and greater injustice to sustain a lifestyle that the land, the creation itself, could not afford; the latest fashions, the costliest jewelry, the best beauty aids.

Thanksgiving Day and World Hunger Day aside, is our daily life any better? We never actually take the bread from a hungry man's table in Jamaica. We just demand cheap beef. We would never dream of actively supporting the corrupt wealthy dictatorships in South America. We just demand cheap coffee. We never steal a sick child's medicine. We just demand profitable trade ties with foreign countries.

Our unrealistic appetite for luxuries, energy and cheap food keep in power those who crush the poor: the dictators, the wealthy land owners, the privileged few; while the landless, jobless poor starve.

By our ever-increasing demand on fuels and material goods we drive inflation ever higher, which is just a nuisance for us but a matter of life and death to countless millions.

We must learn that we can never dig deeply enough into our pockets one day of the year to make up for our lifestyle the rest of the year. Charity is not enough. Demanding less is a matter of justice. Having the money to buy something does not give us the right to do so. And we, who have political and economic power, must use that power on an ongoing basis to bring justice to the powerless. That takes a life-long daily commitment from all of us. To change the world economic order remains nothing more than a pious pipe-dream if we do not stop our greedy consumption and if we do not utter a sustained cry for justice.

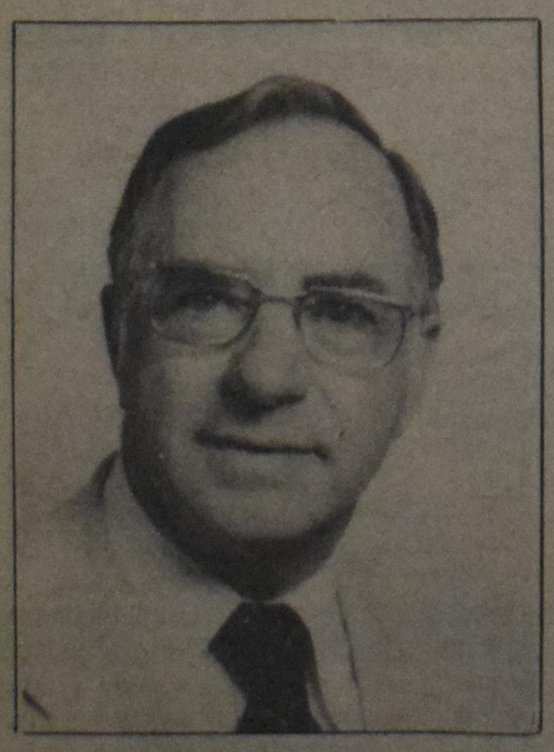
So a Day of Prayer and Fasting can indeed be a good idea. But only if it serves to change our daily living the rest of the year. That, of course, has been its intent from the start. But do we realize that purpose?

Church historians may chuckle a bit to see that one Reformed denomination has designated its day of Prayer and Fasting on a Sunday. The early church for centuries advocated fasting, but never on Sunday, which was set aside as a day of feasting and celebration, commemorating the Lord's resurrection and the gift of the Spirit to the church.

But that is a side issue. The real point is whether such a day will only be a way of easing our guilty consciences. The Israelites to whom Amos spoke did that, too, with their fancy sacrifices (cf. Amos 4:4,5). Will we fall back already at Christmas into the same pattern of spending; of demand, demand, demand?

Jesus did not give us one thin dime when He came into the world. Yet, by giving us Himself, He gave all the riches of heaven to those who were oppressed, powerless and poor.

We should think harder about the connection between a Day of Prayer and Fasting and Christmas. What will we give at Christmas that is consistent with our prayer on Hunger Sunday? What will we expect to receive? What gift can we give on Hunger Sunday that acknowledges Jesus' gift to us? Think about it.



INVITATION

You are hereby cordially invited to attend the Inaugural ceremony of

REV. HENRY R. DEBOLSTER

President of Redeemer College

The ceremony will take place, D.V. at 2 p.m. on Saturday, October 31, 1981, at Centenary United Church, Main and James Streets, Hamilton, Ontario

Redeemer College

Scheduled to open in September, 1982

Redeemer College

Saturday, October 31, Reformation Day, 1981, promises to be a very special day in the history of Redeemer Reformed Christian College. On that day, D.V., members and friends of Redeemer College will witness the Inaugural of Rev. Henry R. De Bolster as its first President.

Martin Luther, in obedience to God, called society back to the WORD OF THE LORD on that first Reformation Day in 1517. On the 464th anniversary of that first Reformation Day, Redeemer Reformed Christian College, in obedience to God, is committed to calling society back to the WORD OF THE LORD in our time. Redeemer College hopes to do this, D.V., in the area of post secondary education, by preparing Christian young men and women to serve in all endeavors of life in obedience to the WORD OF THE LORD.

Rev. De Bolster will emphasize in his inaugural address that Redeemer College was founded out of obedience to the WORD OF THE LORD. In carrying out this obedience, Rev. De Bolster will point to the fact that God demands from all His people response. This response comes to expression not only in our confession and commitment (the "why" of Redeemer College), but also in our focus and direction (the "how" of Redeemer College).

In addition to the investiture ceremony and the reformational address by Rev. De Bolster, Calvin College will graciously loan to Redeemer College the well-known tenor, Carl Kaiser, who will sing at this celebration and commemoration.

Special invited guests are officials of related institutions: The Rector Magnificus of the Free University of Amsterdam, the Presidents of Calvin, Dordt, Trinity and the King's Colleges and the Principal of the Institute for Christian Studies.

The Board of Governors of Redeemer College urges you to join them in this festive and joyful occasion. There will be no entrance fee or collection. An opportunity to congratulate President De Bolster will follow the investiture, along with a time for fellowship over coffee.

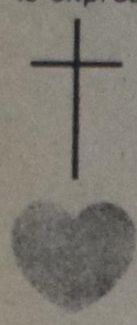
An inventory of organizations involved in aspects of world hunger

Inventory #1

C.R.W.R.C.

CRWRC is a corps of dedicated Christians - both volunteers and employees-committed to expressing Christian compassion through their work and in their words. The initials stand for Christian Reformed World Relief Committee.

CRWRC is the denominational diaconate of the Christian Reformed Church. Its goal is to relieve suffering - in the name of Jesus Christ - in places too distant or in projects too large for local diaconal groups. Why CRWRC exists is expressed in the logo:



Because Christ died for us,

we must reach out in love

to the needy of the world.

CRWRC's logo also summarizes our ministry:

Reaching out to the needy in the name of Jesus Christ.

As CRWRC meets needs it avoids dealing only with symptoms, an approach that often leaves people dependent. It believes that it is more beneficial to help people find long-term solutions to long-term problems. In short, CRWRC helps people help themselves.

CRWRC focusses on three areas:

• Community development: Its primary goal is to encourage people to work together to solve problems, improve living conditions, and better their chances for health and education. It wants communities to determine their greatest needs or problems and devise ways to solve them. CRWRC encourages the use and development of local resources. The goal is Christian development groups, - village councils, farmers' cooperatives, or business groups.

• Disaster relief: When a disaster strikes, CRWRC stands ready to assist victims whose lives have been fragmented, whose hopes are shattered. CRWRC has a corps of trained volunteers who can move into a disaster site on short notice. They assist the Red Cross in meeting immediate needs.

• Education and training: It offers an extensive hunger education program. This program develops Christian stewardship and a perspective on world needs.

CRWRC has a spiritual emphasis. The staff stresses the need for spiritual as well as community development.

Inventory #2

Bread for the World

"Our response to the hunger crisis springs from God's love for all people. By creating us and redeeming us through Jesus Christ, he has given us a love that will not turn aside from those who lack daily bread. Our own human wholeness, no less than theirs is at stake.

"As Christians we affirm the right to food; the right of every man, woman and child on earth to a nutritionally adequate diet. This right is grounded in the value God places on human life."

This is part of the policy statement of Bread for the World, a Christian citizen movement in the U.S. whose members seek to advance and propose government policies that address the basic causes of world hunger. This is done by writing congressmen and other government officials when key decisions are being made. A monthly newsletter provides clear reports and indicates when and where to write.

Groups are organized according to state or congressional districts, and can be contacted quickly when certain representatives need to be lobbied. Local groups deal with hunger concerns in the context of worship, linking the gospel of Christ to the response of the members.

For more information contact: Bread for the World, 32 Union Square East, New York, NY 10003

Bread for the World prints study kits and other information and action packets.

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Schuringa Ltd.
member broker
1722 Lakeshore Rd. W., Mississauga, ON L5J 1J5.

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Inventory #3

Ten Days for World Development

"Ten Days for World Development is rooted in the biblical and traditional justice convictions of its sponsoring bodies, the Anglican, Lutheran, Presbyterian, Roman Catholic, and United Churches in Canada.

"For Christians, as for all men and women of goodwill, doing justice is not an optional activity. Throughout history, the forces of sin and evil have marred God's 'very good' creation. God has acted in history to redeem creation and to create a new kingdom and a new people.

"The Law commands us to be dedicated to the dignity and well-being of the dispossessed. The Prophets call upon us to love mercy and to do justice. Jesus exercised his ministry with a 'preferential option' for the poor and the oppressed.

"Today, more than ever before, we recognize that we struggle against principalities and powers, against the sinning our institutions do for us, against the evil built into the structures of world society. But the *good* news is that God's kingdom comes - that, as it is in heaven, so also is God's will done on earth. As Christ's body, the Church continues Christ's work for a just and compassionate world.

"Ten Days for World Development shares with its sponsoring churches the goal of broadening opportunities for human growth, especially by people of the developing nations. As its particular contribution to this task, the program works to create a positive climate of public opinion in support of definite changes in Canadian policies which are identified as important to this goal.

"Ten Days for World Development is a focussed educational program building to specific actions. (For example, in the past, the program has focussed upon aid, trade, food and work.) It is designed to produce grassroots support for constructive social change. It is therefore dependant upon effective work at the local level and needs a strong network of committed groups to take on the responsibility for local programs.

"The implementation of this program requires close coordination between national and local levels. Each level has its own clearly defined objectives related to an overall strategy. There is an annual high-profile period of ten days directed towards raising particular changes. Indeed, the program actively seeks the cooperation and involvement of other groups."

This material is taken from the back of this year's Ten Days kit. This is the new Ten Days policy statement.

For more information or copies of the kit contact: Ten Days for World Development, Room 315, 85 St. Clair Ave. E., Toronto, Ontario M4T 1M8.

Inventory #4

Christian Farmers Federation

Although many Canadians take the availability of food for granted not one would deny the vital importance of food for life. The land and its products are a gift of the Lord. The Christian Farmers Federation (CFF) attempts to work toward a society in which all people have fair access to the bounties of creation.

Although not formally linked as organizations, there are Christian Farmers Federations based in Ontario, Alberta and Iowa.

The main thrust of the work of the Federation includes research and policy development on important food and agricultural issues, education of the Christian community and the general public about these concerns, and publically voicing concerns to policy makers.

The Christian Farmers Federation engages in research, education and action on such issues as: the preservation of agricultural land, justice in the market place and the link between land, food production and world development.

For information write to:

Ontario: CFFO, Box 698, Harriston, Ontario N0G 1Z0

Alberta: CFFA, 10766 - 97 Street, Edmonton, Alberta T5H 2M1

Iowa: CFA, Box 37, Orange City, Iowa 51041

Inventory #5

Mennonite Central Committee

Eight Mennonite denominations across Canada and the United States band together in the relief and development agency, named Mennonite Central Committee. MCC maintains more than 800 people on development projects in approximately 40 countries. The MCC Food Bank is an extension of the development work carried on by the large organization. The Food Bank gathers grain for shipment in cases of emergency where people starve without food aid.

The Mennonite commitment to simple living and sharing with the neighbour is also expressed in North America. Through Mennonite Voluntary Services interested people can receive a bare bones salary while giving their time and energy in service to a variety of charitable organizations and causes.

Mennonite Disaster Relief is a network of people willing to pitch in with their time and labour to help with the restoration of a community when disaster strikes. Standing in conscientious objection to all war has brought the Mennonite tradition into close contact with the political and legal structures of the land. The awareness that public policy can deeply affect the ability of people to live out their belief shows in the work of the MCC Peace Section, the division which monitors public policy and encourages people to communicate their views to elected representatives.

Much of the literature encouraging Christian responsibility in the face of global poverty and hunger comes to us from the Mennonites. The More-With-Less Cookbook and Living More With Less are two titles that have by now gained considerable familiarity. MCC has also produced a variety of slide programs and films designed to increase the awareness and to stimulate North American Christians to take up the cause of the poor.

For more information write to: MCC (Canada), 201-1483 Pembina Highway, Winnipeg, Manitoba R3T 2C8

Inventory #6

CJL

"The Committee for Justice and Liberty, or CJL, is a citizens' movement which works to promote responsive and responsible politics grounded in justice, compassion, freedom, stewardship and peace. CJL is non-partisan and supports neither capitalist nor socialist creeds. Rather, we confess that the Word of God speaks to all the issues and structures of life and teaches us the principles by which we can live full rich lives in harmony with God, our neighbours and the creation. Biblical teachings establish the criteria for judging political, economic and social policies, actions and circumstances.

"CJL believes that poverty and oppression in what is often called the Third World has strong links to colonial practices of industrialized countries, including those of Canada. Sadly and ironically, rich nations have also promoted the idea in the Third World that economic growth in itself is synonymous with happiness.

"CJL is convinced that bringing justice and equality to global structures, so that all people can lead joyful and obedient lives, must go hand-in-hand with 'setting our own house in order.' Canadian policies must promote a more responsible, less wasteful lifestyle, one that requires less of the world's resources. As a resource-rich nation, Canada must also share with poor nations in ways that foster healthy development and just economic relations, not dependence. And we should use whatever peaceful means possible to thwart the efforts of all those governments or multinational corporations who serve their own interests by keeping people dependent, poor, or powerless.

"Christians should be in the forefront, bringing justice where there is oppression in any form. Thus far CJL's efforts in foreign policy have been limited to preparing a brief to the government, corresponding with key officials, co-operating with church groups, and educating the public. We need your help to strengthen and expand our witness."

The address is CJL Foundation, 229 College Street, Toronto, ON M5T 1R4

Taken from CJL Broadsheet: "When did we see thee hungry or thirsty or a stranger or naked or sick or in prison...?"

Additional Organizations

G A T T - Fly
A project of Canadian Churches for Global Economic Justice
11 Madison Avenue
Toronto, Ontario,
Canada M5R 2S2

Canadian Catholic Organization for Development and Peace
67 Bond Street, Suite 305
Toronto, Ontario
M5B 1X5

Scarboro Foreign Mission Society
2685 Kingston Rd.,
Scarborough, Ontario

All Organizations listed confess their base to be upon the Inscripturated word of God, and whose work is done in the name of Jesus Christ.

Christian Stewardship Services
455 Spadina Ave. No. 210
Toronto, Ontario M5S 2G8

Harry Houtman
Executive Director **1-416-598-2181**

Harry Houtman of Christian Stewardship Services plans to be in the following areas for free personal visits:
Oct. 15,16: Jarvis, Simcoe
Oct.26-28: London, Chatham, Sarnia
Nov.4,5: Orangeville, Owen Sound
Nov.17-21: Kingston, Brockville, Ottawa, etc.

COMING SOON

The 1982 Niagara Directory of Christian Reformed Churches

is now being prepared.
Advertisers who missed the deadline may still take part in the directory by phoning today.

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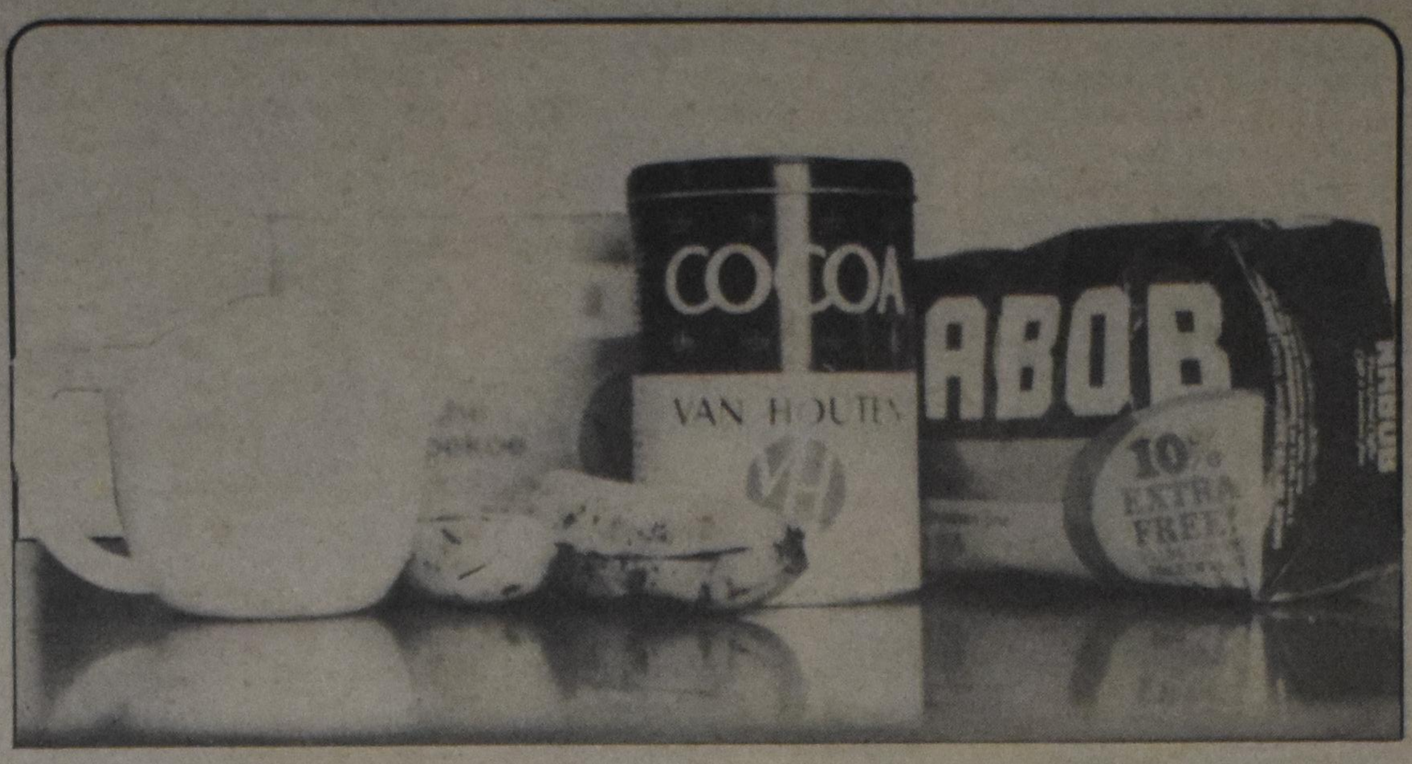
What the consumer should know about purchasing power

North American consumers, by the wealth and power they possess, have the opportunity to buy a great variety of products which may come from great distances and far lands. They (We) can afford to buy indiscriminately, particularly when it comes to food.

Yet our food costs are proportionately lower than those of most other countries. What is really happening, and does it bode good for our future as Canadians and as world citizens?

For some answers and opinions we talked to Bill De Vos from Edmonton, who spent quite a few years in a variety of positions related to food marketing and food production. He is presently employed by the Edmonton Potato Growers as general manager at the Edmonton Potato Growers Plant. When we first talked to Bill, he worked for Scott National, a large food distributor to such stores as the Coops as well as to institutions. Bill grew vegetables himself in greenhouses in Southern Alberta and thereby experienced the producer's role in the food chain. He and his family are trying to be discriminate consumers.

Wilma Binnema
VanderSchaaf



CC: What's wrong with the Canadian Food Policy?

De Vos: Ottawa's philosophy has been cheap food for Canadians. This has caused many problems. If the Canadian Food Policy is not changed drastically very soon we will be completely depending on the USA for all our vegetable needs within 15 years, and on many products much sooner. I'm convinced that other agricultural industries such as dairy, beef and cheese industries will face the same dilemma. Therefore, Canadians must be prepared to pay at least 10 percent more for their food immediately.

This 10 percent can easily be recovered by cutting down on luxuries beyond our means. Just to mention a few: holidays abroad, motor homes, campers, trailers, oversized fancy homes and cars. If we use one size smaller of each of these we will save much more than 10 percent.

CC: Why would a cheap food policy cause a decrease in vegetable production?

About 600,000 Canadian children do not get a proper breakfast. Many of them also throw away their lunches and buy junk food.

De Vos: It already has. What I see in Alberta as a direct result of cheap food policy is the decline in acreage of fresh vegetables. Some figures I have, show that from 1965 to 1979 there has been a decline of 34 percent in fresh vegetable production - while our production has gone up by 50 percent.

The Federal Government must shoulder most of the blame as it hasn't done anything to encourage Canadian vegetable farmers to increase production and set our goals towards self-sufficiency. All that was needed were the proper duties applied while Canadian produce was available. Alberta growers must carry some of the blame, too, as for many years they were their own worst enemy in marketing vegetables. Price cutting and overgrading were their only marketing tools.

CC: What are some other obstacles to vegetable self-sufficiency?

De Vos: No protection from cheap imports during the local season. I checked some Canadian import figures and found that we import apples, pears and potatoes even in November when our own stocks are highest. Secondly, the lack of proper storing, handling, grading and packaging facilities. Thirdly, no sales organization, which resulted in fierce competition between producers, resulting in lower prices. The present marketing board has changed this. Interprovincial competition is another great problem. I could cite numerous examples here of dumping at will, etc. Disinterest on the part of warehouses. They demand a steady supply and often refuse to take smaller loads and unsure supply due to weather conditions. Cooperative packing houses can solve this problem. Because of our shorter growing season we have smaller yields. To make up for this we should have relaxed grades or market more Canada No. 2 produce. In Alberta, No. 2 produce grade is available but hardly ever used. After all, the consumer could be made aware of the value of the superior taste of **fresh local** produce.

CC: Let's focus on the consumer, what is the consumer's role in all this?

De Vos: First, I want to say something about the Statistics Canada Consumer Price Index. Monthly figures broadcasted over the media, report rising food prices. I've corresponded with them, and discovered that they always price the same product and always the top quality product. You are aware of how consumer habits change when prices rise. Sirloin steak is replaced by chucksteak. Top grades are chosen for the pricing while lower grades are most often bought, particularly in potatoes. And look at what is included: Meals outside the home. If you carry a lunchpail the figures are out of whack for you. Recreation, liquor and tobacco are included. These are luxuries and you cannot judge the whole population by one standard. I can therefore not go along with the figures. I can only agree that they furnish the newspapers and opposition parties with ammunition.

As for the cheap food policy, from the consumer standpoint it may look good to have cheaper foods from abroad. However we must never forget that once we've removed **our** producers, these ruthless exporters have us where they want us, "over the barrel". I hate to think of the day when that happens. If you agree with the cheap food policy that will be your day of reckoning. And you deserve it.

CC: How can we as consumers with our purchasing power do more justice to the Third World?

De Vos: We should refuse to buy fruits and vegetables from the Third World. The people there are starving or paid starvation wages by the multinationals, to feed us fancy, out-of-season produce. Until these countries become self-supporting, foodwise, we must not support the multinationals and a few wealthy families there, in suppressing the masses. Don't forget that their good land is taken out of production for foods they need, in order to pamper us. When we buy their products we are also responsible for their poverty and starvation. A few dollars contributed to agencies working there cannot make up for the harm we do in buying their produce.

CC: What other buying habits can consumers change, to contribute to a more wholesome, all-around food policy for all people?

De Vos: Government regulations leave some leeway for less than top quality produce to be packaged. A certain percentage is allowed in No. 1 grade and a larger percentage in No. 2 grade. However the consumer gets very upset when some misshapen produce is packed with the top-notch stuff. Let's face it, the eating or cooking quality is the same in a crooked carrot as in a straight one. If we manufactured carrots in a mold they'd all be straight but weather conditions also create crooked carrots. We can refuse to buy junk food. Many acres of prime farmland are used each year to harm our health. Recently I read that 600,000 Canadian children do not get the proper breakfast. Many also throw away their lunches and replace it with junk food. Although the government is allowing this junk food to be marketed, we can refuse to buy it.

Refuse to buy out of province when local produce is available.

CC: Any concluding remarks Mr. De Vos?

De Vos: I would like to remark that I am still looking for a serious complaint about the prices of cars, trailers, campers, motor homes, boats or those vacations in the sun. Everybody accepts the market price. Houses are another item. Due to poor government policy against speculation, land and homes are seriously overpriced but most people accept it and are living far beyond their means in homes that are too large and over-equipped in comparison to what they can afford. Why not pay more for food that is grown locally? Give the producer his fair share and in this way you also help the Third World. Over the long run you save money doing it - look at the energy saved on transporting the foods here.

CC: We are grateful that you are able - through your own experiences - to make others aware of government policies, marketing practices, and consumer habits that can be changed.

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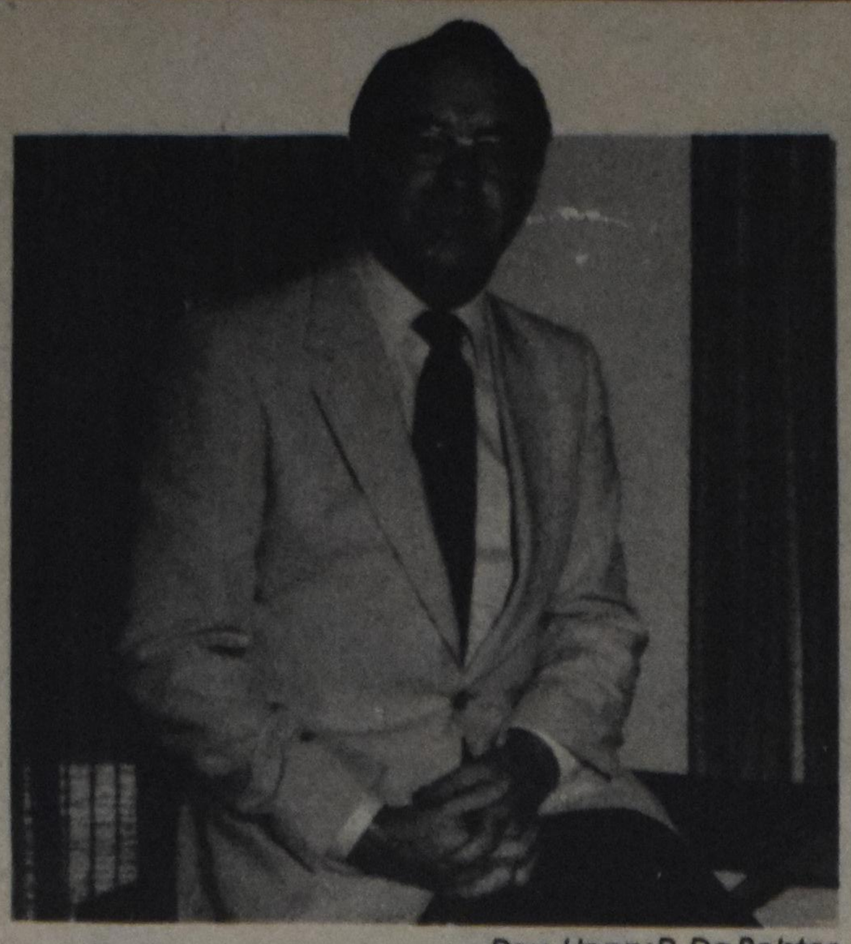


Rev. Henry R. De Bolster

Dear Reader:

It is with pleasure and thankfulness to our faithful God that Redeemer College presents the information in these pages of *Calvinist Contact*.

This section will provide you with some of the information which you, as members and supporters, should know. In addition, the information will help prospective students to consider post-secondary education at Redeemer College.

Much work has taken place over the past few months. Much more needs to be done in the next few months.

At this writing, we have not yet selected a location for the college in Hamilton. We are evaluating various options. It is not easy to find suitable facilities which meet all our criteria.

As far as the faculty is concerned, we can report that all the positions except for the math/science position have been filled. You will find a short article by each of the appointed faculty members relating to his subject field in this section.

We hope and pray that your prayers and support will continue to be with us as we move closer to the opening date. The Lord willing, we will have an exciting program and enthusiastic students at that time. Permit me to share a letter from one of our prospective students with you.

Dear Redeemer College:

Just think one more year — almost exactly and Redeemer College will exist! It's really great and I can hardly wait that long. I'm going to Grade 12 this fall and I've always (well, almost always) wanted to go to a Christian (if not, Christian Reformed) college. The only thing that had previously bothered me was having to go to the States or King's in the West. But now one right in Ontario! Terrific! You can count me in as a definite promoter.

I had sent in one of the forms from the *Calvinist Contact* prior to the mail strike, but it's possible that you never received it. If you did — great!

I do have a few questions to ask though.

1) After a year at Redeemer is it possible to transfer to a university (I am seriously considering going into medicine, but if Redeemer wants to go basically into 'teaching and preaching' vocations, I still want to take a general course).
2) Does the government still give loans and grants to the students of Redeemer College?
3) If I understand correctly, Redeemer College is going to be adjacent to McMaster. So will facilities such as dorms be included in this or will they even have dorms at all — such as The King's College?
4) How soon will it be known what kind of courses Redeemer College will have?

I realize you are still in the planning stages and my questions, as of yet, cannot be answered and I understand that. But I do hope to receive a little more information as to any of these.

Thank you very much and when it gets tough and you go down in the dumps, may God quickly pull you up!

Yours in Christ
Signed (Angie Aukema)

P.S. Here's to Redeemer College — God Bless!

This letter shows the enthusiasm with which we all hope to work for the future of Redeemer College.

Sincerely,

Rev. Henry R. De Bolster
President

General Information

History

As early as 1973, a small group of people came together in the St. Catharines' area to discuss the feasibility of starting a Christian College in the Province of Ontario. Following these preliminary discussions, a business man from St. Catharines made money available to set up a feasibility study. Consequently, a feasibility study committee was organized in early 1975, consisting of the following persons: John Cook, Henry De Bolster (Chairman), Leo Jonker, Jacob Kuntz (Secretary), Tony Looy, Paul Senechal, Ray Sikkema, Henk Van Andel, Bob Vander Vennen, Jack Veenstra, Harry Voortman, and John Zantingh. After much work, many meetings, and consultations throughout the Province, this committee called together an organizational meeting at Waterloo on November 13, 1976, to establish a Christian College in Ontario. At this meeting, the Ontario Christian College Association came into existence with 104 members.

On February 5, 1977, Dr. Theodore Plantinga was appointed Director of College Development. Later, he became Executive Director of the Association. Ted made many valuable contacts with government officials and University administrators. He strengthened the ties between O.C.C.A. on the one hand and Calvin and Dordt Colleges on the other. He remained with the organization until he left in the summer of 1980 to take up a teaching position at Calvin College.

Dr. Plantinga was succeeded by Mr. Justin Cooper, who became the Executive Director, and Mr. Dick Kranendonk, who was appointed Director of Development.

One of the most active committees of our association was the affiliation committee. Many hours were spent by that committee together with the staff to try to work out an affiliation agreement with one of the Ontario universities. This attempt finally failed. However, the Lord unexpectedly opened another door.

The government of Ontario introduced Bill 4, which seemed to take away any opportunity to open a Christian College in Ontario. However, the introduction of Bill 4 became the means in God's hands to give our College Association a Charter. After much hard work and intensive negotiations, Bill Pr48, "An Act to incorporate Redeemer Reformed Christian College," became law on December 12, 1980. Bill Pr48 allows us to establish a Christian College.

The first annual meeting of Redeemer College took place on May 30, 1981. At this meeting, it was decided to proceed with the opening of the College in September, 1982, D.V., in the general Hamilton-Burlington area. The first President of the College, Rev. H.R. De Bolster, was introduced as well.

In this final year of preparation, the College has appointed faculty and staff and is making plans to receive students for its first year of operation. The university relations committee is in the process of working out a close relationship with McMaster University, while assurances have been given by both Calvin and Dordt Colleges to accept our students and to give them credit for courses taken at our College.

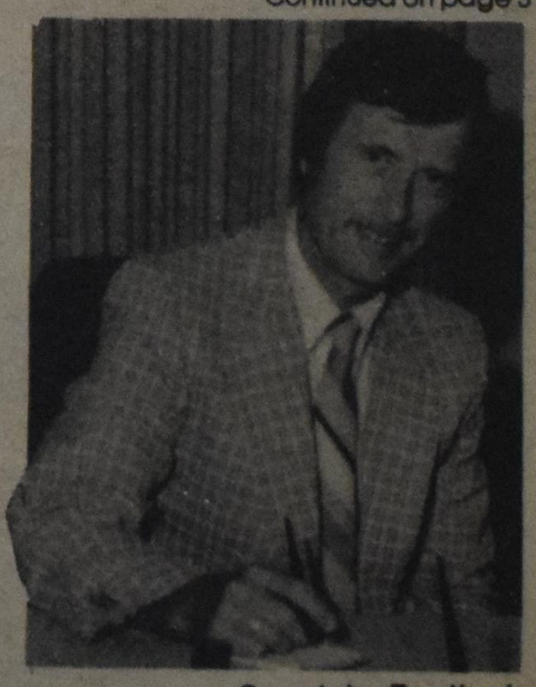
Objects and Purposes of the College

The objects and purposes of the College are to provide, at the post-secondary level,

1. for the advancement of learning and dissemination of knowledge on the basis of the Reformed confessions, traditions, and perspectives.

2. degree, diploma and certificate programs, and courses of study based on Biblical and theological studies, studies in the foundations of Reformed Christian perspectives, which pro-

Continued on page 3



Rev. John Zantingh

Continued from page 2

grams and courses may include studies in the general arts, humanities, and sciences, both natural and social, permeated by such Scripturally-directed Reformed Christian perspectives, in accordance with the Statement of Basis and Principles as set out in the by-laws of the College;

3. diploma and certificate programs and courses of study in the general arts, humanities, and sciences, including both pure and applied natural and social sciences, in accordance with the Statement of Basis and Principles as set out in the by-laws of the College;

4. degree programs and courses of study in the general arts, humanities, and sciences, including both pure and applied natural and social sciences, under the supervision of and pursuant to a written agreement with

a. a university established under an Act of the Legislative Assembly,

b. an educational institution established outside Ontario which has the authority to grant non-religious degrees and which the Ministry of Colleges and Universities has determined is accredited in its jurisdiction of origin, or

c. an educational institution not referred to in subclause a or b with the written consent of the Minister of Colleges and Universities; and

5. diploma and certificate programs and courses of study sponsored jointly with other educational institutions, or with industry or commerce.

Government

Redeemer Reformed Christian College is controlled by a free non-denominational society. The members of this society wish to promote the advancement and dissemination of the Reformed Christian perspectives in all areas of higher learning. They elect a Board which governs, conducts, and controls the college and its property, revenues, expenditures, business, and affairs, except for matters such as academic standards, admissions, etc., which are assigned to the Academic Council. The President and his administrative staff under the direction of the Executive of the Board is responsible for detailed implementation of policy and direction of college affairs. Various standing committees composed of Board members and members of the society assist both the Board and the staff in the performance of their duties.

I. Institutional Purpose

The overall purpose of the college is to equip young Christian men and women to fulfill their future callings in the Kingdom of God by providing them with a liberal arts education that is grounded in the Scriptures. Such a Christian liberal arts education will enable students to discern the Biblical basis of a Christian worldview, to translate this worldview into a systematic framework for academic work, and to acquire an understanding of the profoundly religious nature of cultural formation and an historical awareness of the conflicting spiritual roots of contemporary culture, and to apply and develop these insights in the various liberal arts and in an area of disciplinary specialization.

Such an education will help strengthen students' commitment to the Christian faith and better prepare them to exercise their God-given gifts and abilities in the full range of life's callings and vocations. Students will be enabled to understand the times in which they are living and the direction in which their society is headed and to strive for the furtherance of the Lordship of Christ in a life of service to God and their neighbour.

II. Principles and Guidelines for Education

The framework of such a Scripturally-directed program of education is further defined in the Statement of Basis and Principles, which is part of the constitution of the Association and to which all faculty of the college must subscribe. This Statement of Basis and Principles is in turn given expression in a number of educational guidelines.

1. Statement of Basis and Principles

Our supreme standard is the Bible. These Scriptures, both Old Testament and New, reveal some basic principles relevant to education, which we affirm:

Scripture. The Scriptures are the written and inspired Word of God, the infallible and authoritative rule of faith for the direction of the whole of life.

Creation. God created and structured the universe in all its many ways by His Word. The meaning of the creation is focussed in man, God's image-bearer, with whom He has established a special covenant relationship in Jesus Christ.

Sin. Man's disobedience, which brought God's curse upon all mankind, alienated man from his Creator, himself, his fellow man, and the rest of the creation; distorted his view of the meaning and purpose of life; and misdirected human culture and learning.

Redemption. Christ, the Word of God incarnate, is the only Redeemer, the Renewer of our whole life. He restores man and the rest of the creation to God and calls man back to his God-appointed task in the world.

Human Life. Man is by nature a religious being. All of human life, including educational work, must be understood as a response to the one true God. Consequently, man serves either the Lord or a god of his own making.

Knowledge. True knowledge of God, ourselves, and the rest of the creation is made possible only by means of a true faith in Jesus Christ, in whom are found all the treasures of wisdom and knowledge. True knowledge is attained only when the Holy Spirit enlightens men's hearts by the integrating Word of God and sets them in the truth. However, by God's gracious providence after the fall, those who reject the Word of God do provide many valuable insights into the structure of reality.

Teaching and Learning. In the context of their scholarship, the teachers of the College are called to lead students toward a deeper understanding of God's world and its history and to help them reach a cultural maturity grounded in Biblical faith. In order to carry out this calling, the teachers and students of the College should endeavour to discover God's laws and the structures of the creation so that the students may effectively take up their specific responsibilities and vocations in a way that will further the coming of the Lord's Kingdom.

We believe that this Statement of Basis and Principles is wholly in harmony not only with Scripture but also with the historic creeds of the Reformation.

2. Educational Guidelines

(i) In all courses the students should receive instruction which meets high academic standards, both in the level of understanding which is demanded and the range of material which is covered.

(ii) The students must attain a good general understanding of the basic themes of Biblical revelation, especially as this bears on a distinctively Biblical worldview which stresses the all-embracing scope of creation, fall and redemption.

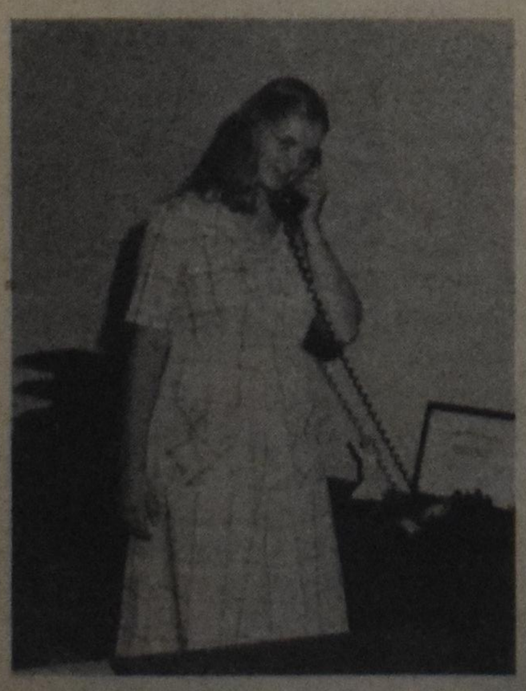
(iii) The students should learn the rudiments of a philosophical framework which is shaped by the Biblical worldview and which gives some perspective on the interrelatedness of the academic disciplines.

(iv) The students should gain a basic understanding of the main historical movements of the West, with particular sensitivity to the variety of competing religious worldviews which have gone into the making of contemporary North American, and specifically Canadian society.

(v) Especially in their areas of concentration, the students should develop a sensitivity to the foundational questions in their field, and be able to relate these positively to a Christian philosophy and worldview.

(vi) Especially in their areas of concentration, the students should acquire some critical familiarity with the main competing schools and trends in their discipline, both past and present.

(vii) The students should develop a well-informed and critical awareness of the main features of contemporary Canadian society, and be able to relate their academic studies to a future vocation as Christian service in the midst of that society.



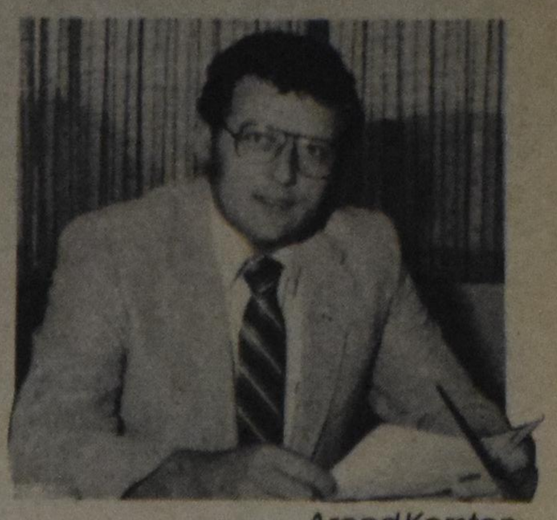
Jeannette De Boer

(l. to r.): Rose Der Nederlanden, Dick Kranendonk, Rev. H.R. De Bolster, Marian Van Til, Rev. John Zantingh

Facilities

At this time, a specific location has not been found; however the college intends to locate in the vicinity of McMaster University to make it easier for the college community to have more educational and athletic opportunities at their disposal. College facilities will include classroom space, library, laboratory, bookstore, faculty offices, administration offices, and student lounge. Student housing and eating facilities may also be located on the same premises, depending on the type of accommodation obtained.

Admission Requirements



Arend Kersten

General Requirements

In selecting students for admission, the College looks for both the capacity and preparedness for learning at the post-secondary level and an interest in the stated basis and goals of the College.

Therefore, in addition to official transcripts, prospective students are requested to submit two letters of reference, one from the principal or counsellor of the high school or educational institution attended by the student, the other from a pastor or adult acquaintance who can attest to the student's personal preparedness for post-secondary education.

Possession of the minimum academic requirements does not guarantee admission to the College. Having reviewed a student's application, the College reserves the right to refuse admission where there is insufficient evidence of academic success.

Specific Requirements

Admission from Ontario Secondary Schools

To be considered for admission, students must satisfy three requirements at the time of application: they must have the Secondary School Graduation Diploma or be in a program which will lead to this Diploma, or its equivalent; they must have an average of at least 60.0%; they must have taken a sufficient number of the academic courses.

Admission from Other Canadian Provinces

Applicants from other provinces will be considered for admission on the presentation of an academic program which is the equivalent of the completion of Ontario Grade 12.

Admission From Other Countries

Applicants from other countries will be considered for admission if they have completed an academic program similar to the Ontario high school program at an accredited high school or other education institution and also present satisfactory scores on college entrance exams.

Admission as a Mature Student

Applicants who have not completed Grade 12 will be considered for admission as special students if they meet the following conditions: they are or will be at least 21 years old in their first year of college; they have not attended school on a full-time basis for at least two years; and they present letters of reference, a partial high school record if high school has been attended, or satisfactory college entrance exam scores, which are considered by the College to indicate sufficient potential for academic success at the post-secondary level. Each application will be judged on its own merits.

Classification of Students

All those taking courses at the College will receive one of the following classifications:

Full-time Student:

A student registered in five or more courses per term in the first year, proceeding toward a diploma or certificate.

Part-time Student:

A student registered in four or less courses per term in the first year, proceeding toward a diploma or certificate.

Visiting Students:

A student registered at another college or university but enrolled in one or more courses at the College.

Special Student:

A full-time student admitted to the College on a probationary basis. A student may remain in this classification for not less than one or more than two terms.

Continuing Student:

A part-time student taking one or more courses for credit at the College but not proceeding toward a diploma or certificate.

Auditing Student:

A student who is participating in a course but not taking it for credit.

Application for Admission

Important Dates

The following dates serve as application guidelines:

Fall and Winter Term

March 1 Deadline for application from full-time students who wish to be given first priority in consideration for financial aid.

April 1 Deadline for all other applications; applications made after this date will require payment of a $25 late application fee.

Summer Term

May 1 Deadline for applications; applications made after this date will be subject to a late application fee of $10 and admission will be granted only if class size permits.

Application by New Students

To make application for admission to the college, prospective students should write to the Registrar requesting an application packet.

Students will be considered for admissions only after their application, including personal application form, official transcript of high school record, two letters of reference, and an application fee of $10, is complete.

Notification of Admission

As soon as a student's application is complete, it will be evaluated and notification concerning admission will be sent to the student. A student may be granted either general admission as a full- or part-time student or probationary admission as a special student.

Registration

Before beginning classes, students who have been admitted to the College must appear in person to register. Orientation activities will also take place at this time. A registration information packet will be sent to the students prior to registration.

Assisted by faculty advisors, students will choose courses and make out their schedules for the entire academic year. Students will also be asked, if possible, to designate the program of studies which they will follow. In selecting courses, it will also be helpful if students who plan to transfer to other institutions to complete degrees, diplomas or certificates, can indicate the institution and the program to which they intend to transfer.

Programs of Study

The College offers a first- and second-year post-secondary program which enables students to take courses that, if accepted for transfer credit, become part of diploma or degree programs at other colleges, universities, or community colleges. Students should talk to their faculty advisor and consult the calendar(s) of the institution(s) to which they are considering transferring in order to select the appropriate courses for their program of studies at the College.

Christian Post-Secondary Education at Redeemer College

Christian post-secondary education at Redeemer College is education which is directed by God's Word and focused on the various areas of learning in the arts, humanities, social sciences, and natural sciences. Such an education is provided through a program which consists of foundational courses, forming the context for all other learning, and courses in a variety of disciplines in the arts and sciences, providing a general education; courses in a particular area of specialization leading to a greater depth of knowledge and understanding through more intensive study; and courses chosen by the student in any area, allowing the pursuit of particular interests and the fulfillment of specific needs.

1. Required Courses

(i) Foundational — The foundational courses are made up of studies in religion and theology, systematic philosophy, and the history of western culture, which serve as the point of departure for other studies at the College.

The courses in religion and theology enable the students to search and understand the Scriptures and to discern the basic dimensions of a Biblical view of life and the world.

The courses in philosophy focus on the foundational aspects of knowledge and on interdisciplinary relationships, helping students to see that religiously based assumptions are involved in all scholarship and to develop the outlines of a philosophical position which seeks to reflect a Biblical view of the world.

The courses in history examine the development of western culture with particular emphasis on the complex process of cultural formation and the role of ultimate beliefs, and especially the Christian faith, in this process, thereby deepening students' awareness of the origins and nature of the society and world in which they live.

Continued on page 5

Rev. John Zantingh and Rev. Henry De Bolster

Continued from page 4

(ii) General — The general courses are made up of studies in English, fine arts/literature, a foreign language, mathematics/natural science, and social science, which provide students with a broad educational background and basic knowledge and skills.

The courses in fine arts/literature, mathematics/natural science, and social science provide students with an introduction to a number of disciplines in the arts and sciences, presenting to them the basic concepts and conclusions of a discipline and confronting them with alternative approaches, methodological issues, and foundational questions, so that they begin to develop their own critical appreciation of scholarship in a variety of disciplines.

The courses in English and a foreign language ensure that students have basic writing competence in English and reading competence in a foreign language to facilitate communication and research in their program of studies.

2. Concentration

Courses in a major and minor area of concentration enable students to develop more fully their knowledge, insight, and abilities in the context of a particular discipline. Through this more intensive study, the perspective and capabilities gained in the foundational and general educational courses can be deepened and refined. At the same time, study in both a major and minor concentration prevents overspecialization, enabling students to work in any two chosen areas.

3. Electives

Courses chosen by the student outside of the core and concentration requirements provide some opportunity for building a unique and individualized program which can serve particular needs and interests.

Concentration and Electives

For major and minor areas of concentration and for electives, students can choose courses in the following disciplines:

Biology	Geography
Chemistry	History
English	Mathematics
Philosophy	Psychology
Physics	Religion &
Political	Theology
Science	

In the second year of operation, courses may also be offered in the following areas:

Art	Music
Economics	Environmental
	Studies

In addition, students in the second year of their program who require courses not offered by the College may make application to McMaster University to take courses on a Letter of Permission or as part-time or occasional students at the University. McMaster University will decide whether the student is admissible, and the McMaster Calendar should be consulted for details about specific course offerings.

Transfer to Other Institutions

1. After Two Years of Study

In most areas of study, students who successfully complete this two-year program can transfer to Calvin College as third-year students with 17.5 out of the 36 units of credit necessary for graduation; to Dordt College as third-year students with 20 out of 40 courses necessary for graduation; or to Trinity Christian College as third-year students. Students transferring to these colleges should consult their calendars for specific information on requirements.

2. After One Year of Study

Students who leave the College after one year of study will receive a one-year certificate upon the successful completion of 36 credits, including 6 credits in English and 6 credits either in religion and theology or in philosophy. It is also recommended that students take the courses in history. Such students may apply for admission to programs at McMaster University, other Ontario universities, and community colleges, which will decide whether a student is admissible.

Summer Teacher Education Program

Each summer, several courses will be offered during the summer term in the area of education. These will be open to teachers who wish to deepen their understanding of the foundations of education from a Christian perspective or to qualified students who want to take such courses during the summer months.

Redeemer College flashback...

receiving the charter

Student Life and Services

D. Kranendonk & Rev. De Bolster

A. Student Life

The aim of Redeemer College is to be a College that exists for the glory of God, based on Reformed Christian confessions, traditions, and perspectives. In that unique setting, faculty and students are committed, not merely to studying the Bible and so preparing for service in local churches, but to studying and evaluating the various branches of learning in the light of God's infallible Word, thus becoming better prepared for the service of God in life as a whole and, in all its parts. This continued preparation does not imply that the students defer their service of God until graduation. Student life itself is very much a calling that comes from God. Redeemer College — dedicated to the service of God — asks its students to respond obediently to their specific calling during their stay at the College.

Our students will be involved in building the College; they will be asked to contribute to the unity of the College community. They will be confronted with the secular world, as all of us are, but they will be helped to identify the unholy spirits which shape life and learning for those guided by these unholy spirits; they will respond, directed by the Holy Spirit, on the basis of the Word of God. Student life at Redeemer College must serve students, equipping them and furnishing them as God's saints, for the good works to which God has called them as students.

B. Worship and Spiritual Nourishment

All students are expected to attend church services regularly each Sunday. Students who are not able to attend their home church will be asked to indicate at the time of registration, with which church they intend to affiliate while a student at Redeemer College. Student's names will then be passed on to these churches.

Chapel exercises are held each week to provide an opportunity for the College community to worship and join together in meditation on the Word of God. Even though these exercises are not compulsory, the need for spiritual nourishment, refreshment, and sharing will undoubtedly bring the College community together around the Word of God.

C. Pastoral Care and Counselling

It is both essential and beneficial for everyone to talk to someone else about general concerns and/or specific problems. Students are no exception. On the contrary, they are faced with new situations, new challenges, and at times with academic, spiritual, and social problems. Students are encouraged to seek pastoral care from the President and/or counselling from members of the faculty or staff. In addition, the local churches are also willing to minister to the spiritual needs of students at Redeemer College.

D. Housing

Some of our students will stay at home with relatives or with friends. Others will need to find living quarters. It is very important that student housing allow for community; therefore, the College administration is looking for supervised housing for groups of students, or for residential supervision. All housing must be approved by the College.

E. Student Government

Students attending Redeemer College in its first year of operation will have the significant task of setting up student government. This organization will function as the official voice of the student body. It will supervise most students' activities and it will facilitate activities in which students wish to become involved. One important task of this student organization will be to establish the way in which the student body will be represented on the Academic Council.

F. Social and Recreational Activities

Both the College and the student government will be responsible for organizing whatever campus activities they deem necessary and appropriate for the development of the College community both socially and culturally. Of course, these activities are in addition to social activities sponsored by local churches or youth groups. In addition, the city of Hamilton provides numerous recreational and cultural opportunities in this area.

G. Student Services

At the time of the opening of the College, we hope to have the following student services available:

- Library
- Athletic facilities
- Bookstore
- Transportation
- Health Services
- Job opportunities
- Insurance

H. Student Conduct

Redeemer College is a Christian community of faculty, staff, and students. In order to be that kind of institution, it is necessary that each group within the College and each individual within the group helps create an environment in which all can grow and develop in accordance with the Word of God. That is why our College seeks men and women who are committed to Biblical, Christian principles of life.

Admission to the College, therefore, is a privilege that may be withdrawn from any student who does not meet the standards of the College. These standards do not only apply to academic achievements, but also to the students' conduct both on and off campus. If students display conduct or attitude unworthy of the standards of the College, they may be refused admission, may be disciplined, and may even be expelled from the College community.

Fees and Expenses

Tuition

The tuition for the academic year 1982/83 (two semesters) for full-time students (five or six full courses per semester) have been tentatively set at $3,600. The tuition for one semester of full-time study is $1,800. For those taking less than a full-time load, the tuition is $360 per course for credit or $180 for auditing. Extension tuition is $300 and $150 per course respectively.

Most students at Redeemer College will qualify for some form of financial aid from grants, scholarships, or other programs. For students from congregations supporting Redeemer College financially, there is a special institutional grant available based on distance of their home from Redeemer College.

General Fees

Late application fee	$25.00
Late registration fee	$10.00
Late payment fee	$5.00 per week
Transcript fee	$2.00 (additional $1.00)
Student Government fee	$20.00
Application fee	$10.00

Residence Fees

The following figures are estimates of what one can expect as cost of housing in the Hamilton area.

1. Room and Board:

$150 to $200 per month x 8 = $1,200 to $1,600 per school year.

2. Apartments:

Rent: $100 to $150 per student per month x 8 = $800 to $1,200 per school year.

Food: $50 per student per month x 8 = $400 per school year.

Other Expenses

In addition to the previous expenses, it should be remembered that students will be faced with book costs of about $100 per term and transportation costs of about $65 to $100 per term.

Financial Aid

A. Institutional Grants

A student whose home congregation supports Redeemer College financially in a manner determined to be significant by the Business Office will be entitled to the following grant:

Distance from Redeemer	Per Sem.	Per Year
Within 30 miles	$100	$200
From 30 to 50 miles	$125	$250
Over 50 miles	$150	$300

B. Government Financial Assistance

Negotiations are currently under way with the Student Awards Branch of the Ontario Ministry of Colleges and Universities to make Ontario Student Assistance Plan (OSAP) loans available to Redeemer College students for the third and subsequent semesters. However, the Ministry has a policy that a new college must be in operation for at least two semesters before OSAP loans can be granted to its students.

C. Redeemer College Award Program

Redeemer College will provide Repayable Awards (money that does *not* have to be repaid if certain conditions are met). The amount of the award depends on the amount of need established on the basis of the information provided under the *Financial Aid Form* and/or other criteria. Students in Christian elementary and high schools, and in Christian colleges are eligible to apply for these Repayable Awards.

Conditions which must be met:

a) A student who (at any time

during his or her lifetime) continues education beyond grade twelve must attend a Christian Liberal Arts college for at least one year.

b) A student must complete at least one year of full-time study (two semesters with full-time student status) before transfering to an institution other than a Christian Liberal Arts college.

D. Student Loans

Since OSAP loans will not be available to our students for the first two semesters, institutional low-interest loans will be available from Redeemer College to students who demonstrate financial need. Application for this program is made by completing the appropriate form at the time of application for admission to Redeemer College.

E. Campus Work

To further reduce the expense of education to students who have to make use of student housing, Redeemer College will give those students priority status for campus work in such areas as: library work, secretarial services, and janitorial services.

The Conclusion

College costs are high. However, there are financial aid programs to help students reduce these costs. If you are interested in an education at Redeemer but concerned about cost, you are encouraged to apply for need-based aid. The results of your application will be available in April but you will be able to determine your net costs by working through the following steps and tables. The appended examples give an idea of actual cost for three hypothetical students.

STEP 1
Estimate Your Expenses

	Tuition	$3,600
	Room and Board	1,400
	Fees and Books	200
	Transportation	200
A.	Total	$5,400

STEP 2
Estimate Your Family Contribution

Figure Parents' Contribution

1981 Income

1. Father's yearly wages, salaries, tips, and other compensation. ____
2. Mother's yearly wages, salaries, tips, and other compensation. ____
3. All other income of mother and father (dividends, interest, pensions, welfare, room and board, family allowances, etc. Ministers and others who receive housing allowance or who receive gratis accommodation should include the fair market value of such accommodation or allowance.) ____

B. Total income (Add 1, 2, and 3) ____

1981 Expenses

4. Adjustment to income such as employment deduction, unemployment insurance, and pension premiums (the amounts allowed on your Income Tax Return before the Net Income line). ____
5. Income tax expected to be paid on 1981 Income Tax Return (not the amount that was deducted from paycheque). ____
6. Medical and dental expenses not covered by insurance and charitable donation receipts other than from elementary and secondary schools while children are enrolled. ____
7. Elementary and high school tuition for children other than the applicant. ____
8. Standard maintenance allowance (see Table 1). ____

C. Total allowances against income (Add 4, 5, 6, 7, and 8). ____

D. Available income (Subtract C from B). ____

Assets

9. Home equity (total estimated value of your home on the current market less any unpaid balance on your mortgage). ____
10. Other real estate equity (value minus unpaid balance on your mortgage). ____
11. Business or farm (Figure total value less indebtedness and then take percentage shown in Table 2). If your family is only part owner of the farm or business, list only your share of net value. ____
12. Cash savings and chequing accounts. ____
13. Other investments such as stocks, bonds, RRSP, etc. (current value). ____

E. Total Assets (Add 9, 10, 11, 12, and 13). ____

Deductions

F. Asset protection allowance (see Table 3). ____

G. Remaining assets (Subtract F from E). ____

H. Income supplement from assets (Multiply G by 12% if G is $0 or more. Enter 0 if G is less than 0). ____

I. Adjusted available income (Add D to H). ____

J. Parents' expected contribution (Multiply I by taxation rate amount given in Table 4). ____

K. Parents' expected contribution if more than one family member is in a Christian Liberal Arts college (Divide J by number attending). ____

Figure Student's Contribution

14. Savings and other assets such as stocks and bonds multiplied by 35%. ____
15. Educational benefits for students such as grants, scholarships, etc., from other sources. ____
16. Savings from summer earnings (for the summer before the freshman year, use $700; for other years, $900). ____

L. Student resources (Add 14, 15, and 16). ____

Add for Family Contribution

M. Total family contribution (Add J or K and L). ____

TABLE 1
Standard Maintenance Allowance

Family Size (including applicant)	Number of Family Members in college			
	1	2	3	4
2	$ 7,050	$ 5,840		
3	8,790	7,580	$ 6,370	
4	10,850	9,640	8,430	$ 7,220
5	12,800	11,590	10,380	9,170
6	14,970	13,760	12,550	11,340
Each additional	+1,690	+1,690	+1,690	+1,690

TABLE 2
Adjustment for Business or Farm

Net Worth	Adjustment Rate
Less than $1	$0
$1 - $50,000	40% of net worth
$50,001 - $150,000	$20,000 plus 50% of excess over $50,000
$150,001 - $250,000	$70,000 plus 60% of excess over $150,000
$250,001 or more	$130,000 plus 100% of excess over $250,000

TABLE 3
Asset Protection Allowance

Age	Two-Parent Family	One-Parent Family
44 or less	$26,400	$19,400
45 - 49	30,200	21,800
50 - 54	35,500	24,900
55 - 59	41,900	28,500
60 - 64	50,500	33,100
65 or more	56,800	36,400

TABLE 4
Parents' Expected Contribution

Adjusted Available Income (or item I)		Taxation Rate		
Less than $	1,875	$ 0 + 77.0%	on next $	183
	2,058	141 + 25.16	on next	3,891
	5,949	1,150 + 30.17	on next	11,898
	17,847	4,740 + 34.75	on next	3,966
	21,813	6,118 + 38.92	on next	4,121
	25,934	7,772 + 41.44	on next	1,828
	27,762	8,480 + 47.36	on next	19,830
	47,592	17,872 +53.28	on above	

EXAMPLES

The following examples are based on the projected 1982-83 cost of attending Redeemer College and on anticipated available funds.

1. Susan is a student from Bowmanville. Her parents have a combined income of $25,000. She has brothers in the elementary and high school at Bowmanville. The family pays a combined tuition for both schools of $5,000. Susan's parents also have a mortgage of $30,000 on their home, which is valued at $50,000. They have no savings or investments other than the investment in their home. Susan is a member of a congregation which supports Redeemer College financially. She will be entitled to the following aid:

Institutional Grant	$ 300
Repayable Award	556
Student Loan	1,000
Campus Work	500
	$2,356

The net cost for Susan for tuition, room and board, books, and travel is about $3,044. She will have saved $1,600 from her own summer jobs, $250 from an outside scholarship, and $1,194 from her parents as direct assistance.

2. John is from Hamilton. His parents' combined income is $35,000 ($25,500 — father's income; $9,000 — mother's income; $500 interest). They have a home worth $70,000 with a $50,000 mortgage and have $2,500 in an investment certificate. They have children in both the elementary and secondary school at a total tuition cost of $6,000. John does not receive a scholarship, has had only one summer's savings of about $700, and is a member of a congregation supporting Redeemer College. His aid will be as follows:

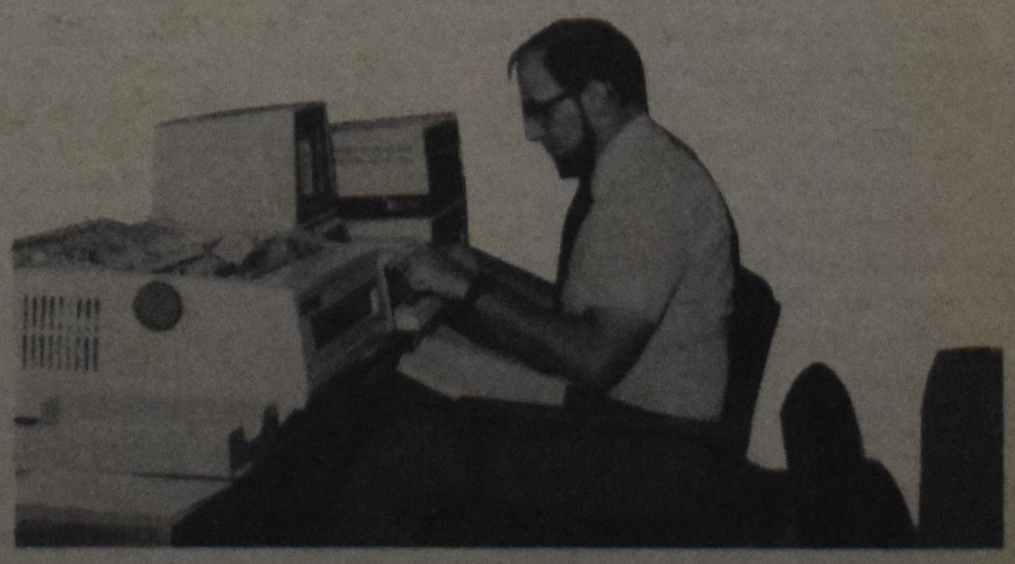
Institutional Grant	$ 200
Repayable Award	2,730
Student Loan	0
	$2,930

The gross cost for John is $4,000 because he has no need for housing. His net cost which will have to be covered by him and his parents is $1,070.

3. Bill is from Owen Sound. His father's income is $18,000 and his mother has no earnings. There are no children left in grade school. They have paid off their mortgage and their home is valued at $40,000. Bill has worked for the past number of summers and has managed to save $2,000 and he is also the recipient of a $250 scholarship. His home congregation does not support Redeemer College financially. His aid will be as follows:

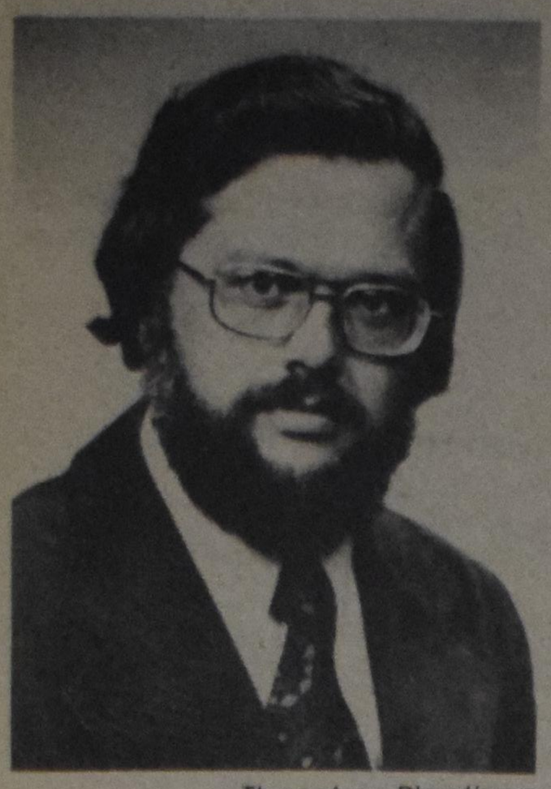
Institutional Grant	0
Repayable Award	$2,600
Student Loan	1,000
Campus Work	500
	$4,100

Bill's net cost which has to be covered by his own savings, earnings, and contributions from his family is $1,300.



Dick Kranendonk

Philosophy at Redeemer College



Theodore Plantinga

According to some scholars, twentieth-century philosophy has entered the age of the professional. We are told that philosophy is no longer the pursuit of gentlemen and diplomats and lens-grinders. Instead philosophers are certified (a Ph.D. is required) and belong to professional associations which meet regularly to give philosophers opportunities to read papers to one another.

Such a characterization of philosophy in our time is surely incomplete, but it is not entirely inaccurate. Philosophy as currently taught in universities and colleges is largely oriented toward specialists. This is a pattern that Redeemer College plans to break with.

The philosophy courses at Redeemer will indeed lay a foundation for those who wish to go on in philosophy to earn a Ph.D. degree, but that will not be their primary purpose. Central instead will be the aim of educating a broad range of students who have various different academic interests and vocational goals.

Students at Redeemer will be strongly encourdged to take a philosophy course. The rationale is not to get them all started in philosophy in the hope that a few will go on; rather, the designers of Redeemer's curriculum are convinced that philosophy is of general educational benefit.

What, then, are the benefits of studying philosophy within a Christian college setting? I will briefly outline four goals to be met by Redeemer's philosophy courses.

First of all, philosophy has a special concern with the question of the organization, classification and integration of human knowledge. This question or set of questions comes up in various settings. Makers of encyclopedias must deal with it as we can see from the impressive and innovative plan implemented in the new edition of the *Encyclopedia Britannica* which came out a few years ago. Educators on the elementary school level must deal with it as they arrange their lessons by subjects. Distinctions between subjects are needed on all teaching levels, but if those distinctions are made thoughtlessly, the result will be fragmentation rather than an integration of what students are learning. (For more on the subject of curriculum, see Chapters 2-4 of my book *Rationale for a Christian College*, which is available from Redeemer College.)

Among the questions philosophy tries to deal with as it organizes and classifies knowledge is the relation between what God reveals in His Word and what man discovers (or thinks he discovers) through his scientific endeavours. Does the Bible conflict with the findings of science? Must we understand the Bible in the light of modern science, or does it work the other way around? This is a question all students at a Christian college should confront.

Secondly, philosophy helps us to think more clearly because it teaches us to question basic patterns and assumptions, including the hidden presuppositions of secularism. It often happens that we fail to find the answers we need because we have not formulated our question properly. Secular questions lead to secular answers.

Philosophy takes a special interest in methodology and the various possible approaches to the problems with which scientists and scholars deal. Students are taught to recognize false dilemmas and categories and distinctions for what they are.

A central theme in the modern secular outlook is the yawning gulf between "facts" (which are said to be "objective") and "values" (which are called "subjective"). It is argued that since statements about right and wrong do not describe observable states of affairs and thus are not "factual," they must therefore be "value judgments," which are private, purely subjective, and not valid for people who reject the "values" on which they rest. This way of thinking lies behind much of the relativism, cynicism and moral decay of our time. Students at Redeemer College will be taught that there are other, more fruitful ways to explicate the meaning of statements about right and wrong. The entire fact/value scheme must be rejected.

Third, the philosophy courses at Redeemer will acquaint students not just with ideas held by philosophers but also with ideas in many other sciences, and even with political and religious ideals. Philosophical ideas get around; many of them influence and shape other provinces in the kingdom of culture and intellect. To understand politics, psychology and theology in the modern world, one needs some acquaintance with the philosophical ideas of recent centuries. Communism, for example, is not just a set of political and economic doctrines; it is a comprehensive theory of man and the world which has roots deep in the Western philosophical tradition.

Fourth, philosophy has a positive role to play in helping to shape a Christian outlook attuned to our time. The Christian philosopher joins the Christian theologian and Christian practitioners of various other disciplines in developing a body of ideas inspired by Biblical revelation and designed to guide Christian service and action in this world.

When Christian scholars try to think through and explain in detail how God has structured His marvellous creation, the Christian philosopher plays a key role, meditating between the various disciplines and reminding his fellow scholars that Christian theorizing may never remain academic in the narrow sense but must always point to the coming Kingdom and even hasten its coming, if our frail human efforts can ever be said to do so. The Christian community cannot serve its Lord effectively without a supply of ideas to help translate commitments into practice.

Philosophy is often associated with criticism — and not without justification. But the Christian philosopher does not think of himself first and foremost as a critic; the philosopher's calling is to work positively for the betterment of all mankind, a process through which God is glorified.

— Theodore Plantinga,
September 16, 1981

Psychology at Redeemer College

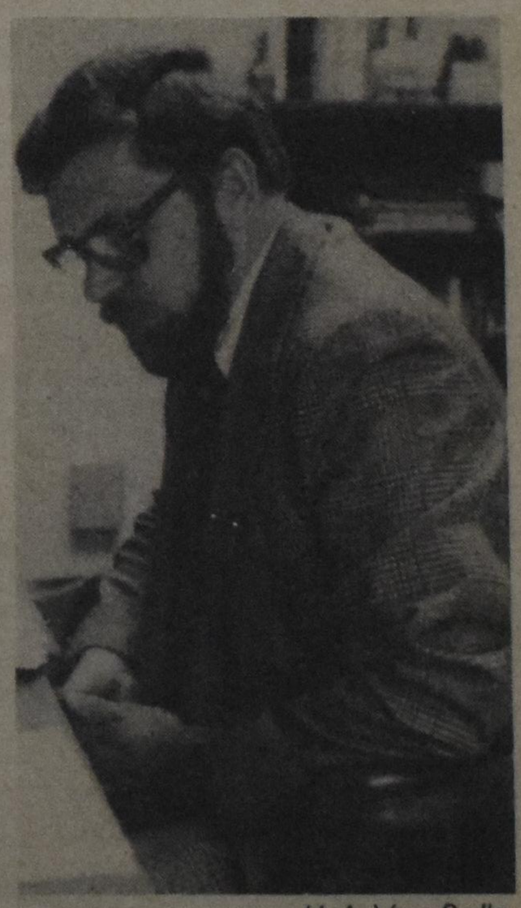
Sooner or later all of us experience an event that makes an unusual impression upon us. It may well be an event that we experience every day but until now it never struck us as unusual. Now that it does, it makes us reflect. It makes us ask: What happened just now? What did I do? We ask such questions because the event intrigues us. We wonder because we want to know more about it. We want to understand it more deeply.

Scientists and scholars are like that. They stop and think, they wonder about events and things with which we are all acquainted in order to gain a deeper understanding of them. That is their job. They ask questions about ordinary events every day, intentionally, deliberately and systematically.

But they do not just ask any question. Their questions arisé as they look at the events of everyday life in a certain specialized way, from a certain specific point of view. They deliberately look more closely at a certain side of life in order to obtain a deeper (albeit more specialized) understanding of it. For example a sociologist may look at life in terms of how people associate with each other and thus he learns a lot about the social side of life. A biologist looks at reality from the viewpoint of how things grow and thereby learns more about organic growth.

Psychologists look at life in terms of how it affects us, and they have done so systematically for more than a century. As a result there is today a large body of psychological knowledge available to us. We know a lot about feelings and emotions, about thinking and learning, about how we sense and how we perceive the world, about personality differences, intelligence, motivation and much, much more. As a result of the work of psychologists we know a lot about the psychic, or affective side of life; we know a lot about psychic phenomena.

The student at Redeemer College will first of all, become acquainted with this body of psychological knowledge. Second, (s)he will learn to add to this knowledge by learning how to do psychological research. And



H. A. Van Belle

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finally (s)he will learn how this knowledge is being applied to life in the various (helping) professions.

Interdisciplinary Studies

But (s)he will have to do more than that. Psychological knowledge, while valuable, is nevertheless knowledge of only one side of life. It is knowledge of things and events from a psychological point of view only. Psychology is not the only science of human life.

This point is often forgotten by psychologists, when they define psychology as *the* science of human behaviour and experience. They forget that economics, sociology, aesthetics, etc., study human behaviour and experience just as much as psychology does.

Psychology is not the only discipline taught at Redeemer College. There are others as well and for that reason the student is also taught how psychology relates to those other disciplines. (S)he will learn this in the interdisciplinary courses taught at Redeemer. With this interdisciplinary emphasis the College tries to stave off the fragmentation of knowledge that tends to accompany an understanding of life based strictly on the results of one or more sciences.

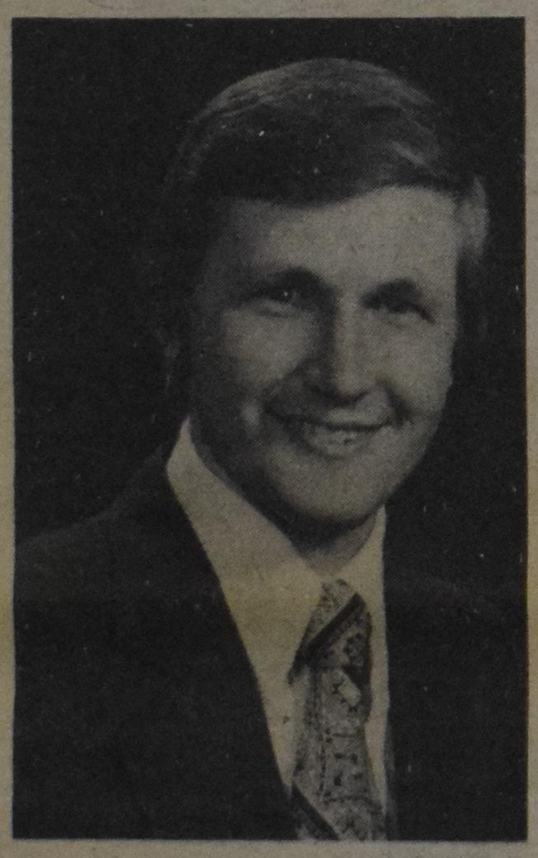
The attempt to relate psychology to the other disciplines is designed to give the student not only a deeper, but also a more integrated, wholesome understanding of life. By means of these interdisciplinary studies (s)he will hopefully learn to relate the way we feel to the way we think. (S)he will learn how our social life affects our emotions, how our religious beliefs relate to the way we sense and perceive the world, etc.

Life Perspectives and Psychological Research

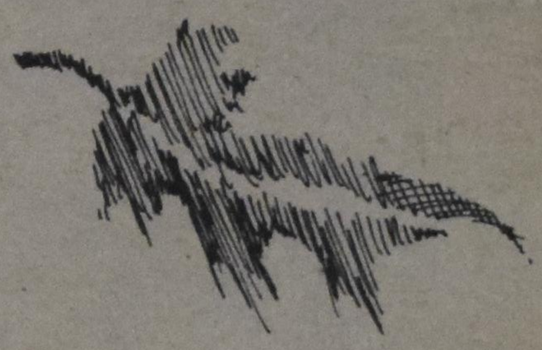
The practice of psychology does not occur in a vacuum, but in the context of life. For that reason, when psychologists say something about the psychic side of life they necessarily also express themselves about human life in general. Each theory of psychology exhibits a view of man in the world as well as a view of psychology. Psychological research requires a life perspective as well as a psychological perspective. The body of psychological knowledge that results from this research activity therefore also betrays the influence of the various life perspectives that are operative in present day psychology. In learning about psychology the student at Redeemer is trained to become sensitive to these perspectives, to note their influence on present day psychology, to test their spirit to see whether they are of God, and finally to explore in what way a Christian view of man-in-the-world can have a liberating effect on the science of psychology. This attempt to build a truly Christian psychology is to me the most exciting aspect of psychological studies at Redeemer.

—H.A. Van Belle, Ph.D.

Theology at Redeemer College



John Bolt



"Nearly all the wisdom we possess," says John Calvin, "that is to say, true and sound wisdom, consists of two parts: the knowledge of God and of ourselves." At Redeemer College we share Calvin's conviction, affirming the following in our *Statement of Basis and Principles*: "True knowledge of God, ourselves, and the rest of creation is made possible only by means of a true faith in Jesus Christ, in whom are found all the treasures of wisdom and knowledge."

Revelation, then, is the key to all knowledge. We do not discover the truth about ourselves and the world by scientific investigation as such; the world and man in it cannot be fully understood from within itself apart from its Maker and Redeemer. No science can do without revelation. A biologist does not truly understand the reality of life apart from recognizing that all life comes from God. A political scientist who attempts to construct a model of the state without considering the reality of sin and redemption will have an inadequate model. Hence the necessity and importance of Christian education in general and Redeemer College in particular.

What is true in general of all science and education becomes even more acute in the discipline known as theology. Although no science can do without revelation, in theology it is that revelation itself that comes under scrutiny. A Christian historian needs to take the reality of God's providence and the Kingdom of God into account when examining the past, but it is the theologian who, in a disciplined and systematic way, must come to terms with these realities themselves. A Christian psychologist cannot ignore the reality of regeneration in his study of man but it is the theologian who must consider regeneration itself. In theology it is our human knowledge of God Himself and His relation to us that is the specific focus of study.

For this reason, the basic theology course that will be required of students at Redeemer is a two-semester introduction to the Old and New Testament. It is our conviction that the Old and New Testaments are God's authoritative, infallible, and indispensable self-revelation to man. To know and understand this revelation is not only basic to such specific theological concerns such as justification, sanctification, the Kingdom of God, etc., but is foundational to all disciplines. For this reason our approach to the Old and New Testaments will be to consider them as the canonical, authoritative Scriptures of the Christian Church.

There are, of course, other ways of studying the Bible. It is possible to consider the Bible as simply the expression of Israelite and Christian religious experience. The Bible then has the same status as the books of other religious traditions. Or it is possible to see the Bible in terms of its historical significance as an Ancient Near Eastern document. Again, it is also possible to value it as a piece of great literature. Any complete consideration of the Old and New Testaments must of course take religious experience, historical and archeological background, literary form and style into account. It is important for evangelical and Reformed Christians to have some awareness of how the Bible is studied in Religious Studies departments at secular universities. At Redeemer, students will become acquainted with various approaches to Scripture and learn to evaluate them critically. However, the focus of our study will be on understanding the canonical *text* of Scripture, its major themes and continuing message for the Church today.

Our interpretation of Scripture never takes place in a vacuum however. Redeemer is a Reformed, Christian College. It is important, therefore, that students at Redeemer gain a deepened insight into the distinctiveness of *Reformed* doctrine and theology and how Reformed Christianity differs from other branches of Christendom. The second course to be required in theology as the college expands beyond a two-year program is a course in Reformation Theology. Calvin's *Institutes of the Christian Religion* will serve as the basic text for this course.

The Reformed faith and churches are also part of the broad history of the universal Christian Church. We share with all Catholic (Universal) Christians a belief in the triune God, the human and divine natures of Christ, the unity and holiness of the church, etc. It is important to know how these doctrines arose in the church, what specific heresies they were meant to combat and how the church has had to and still must struggle to remain faithful to apostolic teaching and practice. The latter is also important since the church has had to and still must contend with heresy in Christian living as well as in Christian teaching. A truly Reformed and Reforming Church must be concerned with *orthopraxis* (correct life) as well as *orthodoxy* (correct doctrine).

For this reason a year-long course will be offered, in the second year for students majoring in Religion and Theology, entitled "the History of Theology, the Creeds and Ecclesiastical Organization." This course will survey the history, theological reflection and credal formation of the Christian church from its origin to the present day. Special attention will be given to the church's understanding of itself and its task in the course of history, and its interaction with its intellectual, social, cultural, and political environment. A major concern, of course will be evaluating the church in its history and activity, in the light of Scriptural criteria. How faithful has the church been to the apostolic teaching and how well have attempts to reform the church fared? A study of the history of the church is always very illuminating in terms of recognizing contemporary deviations from historic Christianity.

In sum, the purpose and goal of theology at Redeemer College is to deepen students' awareness of God's revelation in Scripture and the Church's response to that revelation in history, in order that they might be more sensitive and responsible stewards of the Christian heritage we have received and for which God holds us accountable. Such stewardship is not exercised by burying the treasure of Christian and Reformed theology in the ground, or doggedly trying to preserve it for its own sake, but by using it, for the edification of the church, for the salvation of the world, and for the glory of God.

—John Bolt

Political Science at Redeemer College

Justin Cooper

The study of political science is an important part of a Christian post-secondary education. All of us are citizens and participate in political life, even if only by our passivity. Therefore, it is crucial that students become more aware of what government is, how it functions, and what its tasks are.

At Redeemer College, the point of departure for the study of political science is that politics is also part of God's creation. As part of the created order, political activities and institutions of government have a meaning and purpose — to promote a public order of justice in which the plurality of religious or value communities and a variety of social institutions can exist and develop. Government is ordained by God and those in positions of governmental authority ought to carry out this God-given task and responsibility.

As each one of us is well aware, government and politics have also been distorted by the fall into sin. Governmental authority is sometimes misused; it can even be horribly abused to persecute and repress. The governmental process itself is marked by a struggle for ruling power and competition between different segments of society for influence over the nature and scope of legislation.

Students must come to grips with these realities of power and influence in government and politics, but they must also see that politics may never be reduced to this. In spite of corruption, self-seeking injustice, or the clashes and compromises which accompany political processes, government remains subject to God's call of obedience as the agent of the political community called to promote justice.

By God's providence, governments can and often do carry out this task in positive ways, even if partially. Moreover, government and politics, together with other human institutions and activities, have been redeemed in Jesus Christ and are included in the renewing work of the Holy Spirit in which God's people are called to participate.

Therefore, citizens of the Kingdom are to be busy also as Christian citizens of a political community witnessing for political obedience and opposing injustice. Politics will always remain fraught with the tensions of the fallen, redeemed, but not yet fully restored situation in which we live, but by God's grace, government and politics, with its struggle for support, influence, and power, can serve the cause of justice. Christian citizens must do their part to move the government's policies in this direction.

There are, of course, other views of government with which students must also become acquainted. Among Christians, government is sometimes seen as something which has been made necessary only by man's fall into sin, having only the negative task of restraining evil. Political power has also been taken to be inherently worldly and has thereby been relegated to the shadowy realm of activities which are beyond the pale of the Kingdom. From a humanistic perspective, government has been understood as a human invention, bound by no God-given norms, where the might of the strongest makes right, as a mechanism for amalgamating and satisfying the competing demands of the populace, or as an agent for the creation of the new society and humankind.

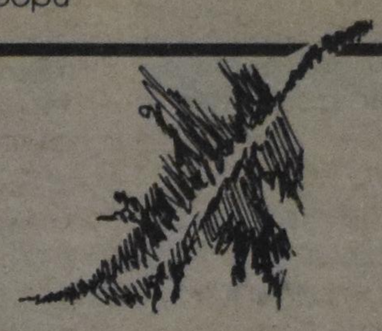
As students learn about the nature and meaning of politics and government in the introductory course in political science, they will also be confronted with these alternative viewpoints and will come to understand and evaluate them critically. Students who take the course in the history of political thought will study in depth the answers which the great thinkers from Plato to Marx have given to the question of the nature and task of government, looking also at the tradition of social pluralism in which the Christian faith has had a particular influence. The course in Canadian government and politics will focus on the unique setting and problems of Canadian federalism, allowing students to gain deeper insight into how Canada is governed.

Whatever courses are taken, students will be shown both the authority and the limits of government. They will come to understand government as the servant of God of Romans 13 which is capable of becoming the beast of Revelation 13. By neither depreciating nor overestimating what government is and can do, they will be equipped to live as reflective and responsible citizens.

—Justin Cooper

English at Redeemer College

Language as Cultural Response



It was not long ago that the University of Toronto's media guru Marshall McLuhan predicted the death of the book, suggesting it would soon be replaced by electronic media. Despite the continued popularity of television and the movies and despite the onset of the computer and word processor, McLuhan's prediction seems no closer to becoming reality: more North Americans are buying books per capita than ever before.

More seem to be writing them as well, the novel included. Indeed, the last years have shown a literal explosion in the number of people writing novels and short stories. For example, *Redbook* magazine alone receives 30,000 short stories a year. *30,000*! If you exclude weekends, that means that more than one hundred brown manila envelopes containing unsolicited short stories are delivered to *Redbook's* editorial offices at 230 Park Avenue in New York *per day*!

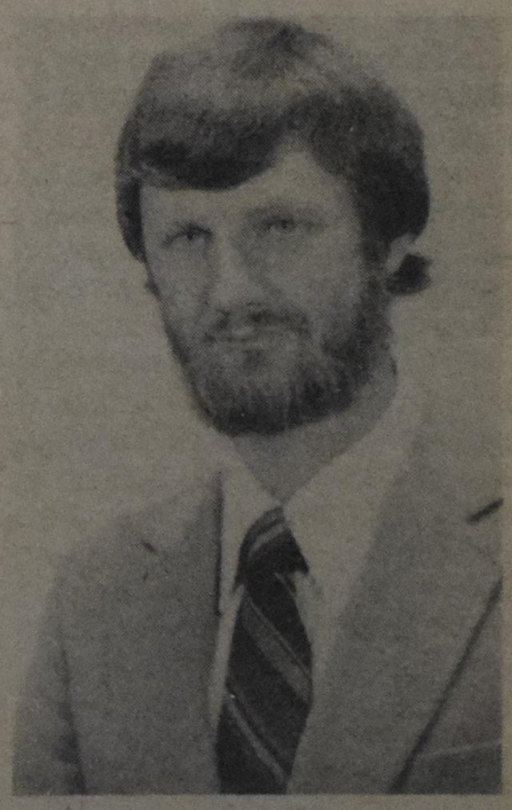
Why? Why, in a technological, scientific, mass-consumer society are more people writing stories and novels than ever before?

Well, it says something about our time, I think. Precisely *because* of our technological, scientific, mass-consumer society, people are looking to literature for relaxation, for imaginative fulfillment, even as a substitute for religion. But none of it could happen, of course, if writing literature were not also a very *normative* thing to be doing, an activity prescribed by the Creator for His praise and therefore demanding human response. Literature, in other words, is man's response to one way in which God has ordered cultural expression.

For that reason, all students at Redeemer will be required to take a course that examines some of the great fiction, poetry, and drama the world has produced. Students will analyze what laws the story has to obey if it is to be a story, what elements make a poem a poem, what makes a play uniquely a play. Students will learn, in other words, that God has structured the artistic dimension of His creation as much as He has the economic, the political, or the physical, and that therefore the study of literature has its own justification and need not receive its legitimacy in service to some other discipline.

But man does not always recognize the Creator. He writes literature to serve false idols, to deify the natural world, or his own reason, or even to say that God is dead and that nothing makes any sense. That makes the study of literature a matter of discerning spirits within a novel or a poem, and is therefore an intensely religious activity, one that gains meaning especially within the setting of a Christian college.

The study of literature can be conducted in a variety of ways. Courses may be organized on a national basis (Canadian



Hugh Cook

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Literature, British Literature), on a historical basis (17th Century Literature, Literature of the Romantic Age), according to genre (The Short Story, Narrative Poetry), or by a combination of all three (The Contemporary Canadian Novel). Furthermore, literature can also be studied within an inter-disciplinary context, (The North American City, Man's Treatment of the Land). Redeemer will eventually offer literature courses in all this variety of ways.

There is another major dimension to English at Redeemer College, however, and that is to focus on language not so much as imaginative act, but more on English as *communicating* or *clarifying* act. Language is God's unique gift to man alone, and our full creaturelliness is therefore intimately related to our ability to communicate clearly with each other.

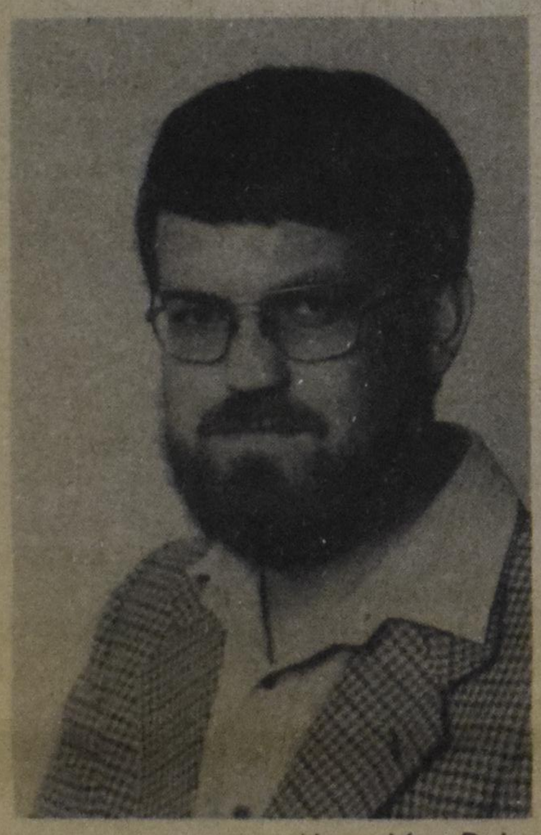
Language possesses a tremendous power for evil when it is misused, but it also gives man a power for good when it is used with honesty, precision, strength, beauty, and grace. A course in written communication will therefore be required of every Redeemer College student, for clear writing is a skill that is prerequisite for any university-level work.

Let me conclude with a personal note. You may know that the writing of literature, especially fiction the last number of years, has been my special interest. While Redeemer may not immediately offer courses in Creative Writing, I do look forward to working personally and informally with students interested in writing poetry or fiction. I'm willing to offer my personal attention and critique, and hope to establish with students a *community* of mutual support.

It's part of what I hope will be an invigorating program of English at Redeemer College.

—Hugh Cook

History at Redeemer College



Harry Van Dyke

The study of history, like any other discipline in a Reformed college curriculum, must be susceptible to reformation if it is to be worth our communal time, effort and money. But is it? Can it be reformed? And need it be?

Many before us have said, in faith, "yes," and have given of their best to study and teach history in the service of college education worthy of the name Christian. We can be thankful that in 1982 we need not start from scratch. Yet there have also been efforts which to my mind, do not help us very much. So it is important to clear up some misunderstandings before we start.

Let me try to state briefly what history at Redeemer will NOT be like. It will not attempt to supplement regular courses on the secular campus with special courses dealing with its own favourite topics. It will not seek to offset any one-sided emphasis on political or social history by means of special emphasis on intellectual history or church history. It will not focus on the "religious factor" to the neglect of the economic, the demographic, the sociological or whatever factor. It will not opt for the hermeneutical method to the exclusion of quantitative or other methods. It will not even concentrate on providing an antidote to secular historical study in the form of extra courses in Christian philosophy of history.

At Redeemer, students and teachers will work and study together in ordinary, solid, quality history courses. They will cover whatever history courses normally cover. But they will do so with a difference.

How shall history then be studied at Redeemer College? I can do no better than to quote what Professor Harry J. Groenewold wrote in the special The King's College issue of *Calvinist Contact*, October 5, 1979: "Christian historical study takes as its standpoint the sovereignty of God over His creation. God gave man a unique task: to reign over the creation as God's servants and to open up its rich potential. Christian historical study focuses on man's response to this task, or if you will, cultural mandate.

"Man did not remain an obedient servant; he rebelled and wanted to be like God. But man's task did not disappear with his rebellion; rather, his response has become one of obedience or of disobedience. Man is culturally engaged in the building of the Kingdom of God or in the building of the kingdom of man and its claims of autonomy.

"The Christian historian seeks to identify this religious dynamic at work, i.e., how the life of a culture opened up under the direction of this religious dynamic. To the fullest extent possible, he endeavours to evaluate the unfolding of culture according to the norms revealed by God."

There you have it in a nutshell. This is the basic perspective, orientation and framework that will govern historical study also at Redeemer. It is the orientation that is to guide all instruction there. It is the chosen perspective on the meaning of our lives and hence also on the meaning of history. The framework, once more, is this: the drama of history has a cast consisting of three players: one visible actor, man, and two invisible actors, God and His and our Enemy; the scene is the garden called earth; the backdrop, scenery, and props are the whole of creation and its potentials; the time of action is anytime; and the plot whose central theme, turning points and final outcome are published for all to read in the Bible.

Very fine, you will say; it sounds very sincere and even very inspiring — but what does it mean, very concretely now, for the daily details of history courses at a Christian college?

Well, I think it means a great deal — more in any case than we can make explicit right now. It will be our thrilling challenge, the Lord willing, to work it out year by year as history is being taught and studied at Redeemer College, in communion with historians at other colleges on a Reformed basis. But the direct relevance of our confession for our study need not remain entirely implicit.

To begin with, a searchlight now is focused on history that looks for the deepest motives and loftiest aspirations of men as they shaped their societies on earth. In this light it is not possible anymore, as is still often done, to view history as the theatre of vast impersonal forces, of imperious institutions and over-ruling mechanisms that a human being is powerless to do anything about anyway. Beneath the surface of events, history is seen as the stage of God's covenantal dealings with man: His promises attached to obedience, His wrath attendant upon rebellion. Consequently, the fundamental tension in any period of history is never located in any class struggle or clash of personalities or power blocks or cultural antipathy or racial incompatibility. Much rather, at bottom we see the contrary directions followed by children of this world who travel through time by their own light and the children of God whose citizenship is in heaven and who listen to the Lord to receive their marching orders.

Our Reformed confession has still further implications for our approach to history. For example, the unity of world history is seen to lie, not so much in the blood-relationship of the human race or in cultural contacts or in men's invariable pursuit of happiness, but much more in God's rightful claim upon all ages and all nations. No longer will any area of history or any aspect of culture be considered, as even many Christians tend to do, as falling outside the relation to God; as Dr. C.T. McIntire of the Institute of Christian Studies in Toronto put it in his paper, *God's Work in History*, p. 21: "All history is sacred, and as long as sin endures, all history is profane." Where God is known to be the prime Agent at work in history, slow to anger and plenteous in love, holding every person accountable to Him, there the student is (1) cautious in passing judgment, (2) aware of his own limited knowledge, (3) eager to note fruits of the Spirit, (4) perceptive of men's true hours of decision, and (5) open to the surprises and wonders in turns of events. A lot more could be said here, but this should be enough for now to indicate our basic approach.

Now such an approach is not, to my knowledge, very popular among academic historians. In fact, it is followed, more or less, at a very tiny minority of colleges and universities. There is a reason for this that we are all aware of. There is no getting around it: the very struggle that human history is all about is also going on inside historical study itself. Conflicting schools of interpretation are not merely due to conflicting evidence but in a very real sense can be traced to

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diverging perspectives on the ultimate meaning of human life. Thus the Marxist and the Mennonite, the Catholic and the Calvinist, the pragmatist and the progressivist historian is engaged in a debate with very high stakes. At stake is nothing less than the sense of our lives, and with it the sense of dealing with history at all. Historians do not quarrel with each other about what may legitimately be entertained as plausible *interpretations* — some extra-scientific, personal options, take them or leave them. No, what historians quarrel about is the question: which are to count as the *facts* of history? It is this simple question that generates all the din, smoke and heat in the field of history. And the awesome and indeed exciting thing about the field is that contrary to what many reputable historians and many respected history books still would have us believe, there is no merely technical, neutral history to bridge the differences and reconcile the warring parties by making them come down together on the solid ground of indisputable hard facts. Whatever there may be of hard facts amounts to no more than ten per cent (if that much) of the historian's daily preoccupation. He searches and digs, examines and weighs, puts together and passes on what he concludes has happened — has *really* happened, in the profoundest sense of the word.

To a significant degree, therefore, a training in history is a training in witnessing to what one learns to see as the Truth about our historical existence. Here we see how greatly the science of history is dependent on prior commitments, and how crucial the question is by what light we shall study it. For if it is a matter of learning to see the Truth, the Christian knows at once that he cannot do without God's Word. He knows that if he separates his reading of history from his reading of Scripture, the former can only be a fumbling affair, causing him to grope in darkness and often to stumble.

At the same time our passionate interest in the Truth about the past has a lot to do with our sense of calling in the world of today. In the same issue of *Calvinist Contact* referred to earlier, Professor Andy A. den Otter of the Memorial University of Newfoundland states, "Absolutely essential to an effective witness in a troubled country is a keen historical sensitivity." He refers to our immediate forefathers who were a generation with a fixed purpose, definite objectives and a real sense of time and place. "They lived their rich history and could explain it to their children. Consequently they debated current events with skill and understanding. The past was not a meaningless burden to them, but an inspiration for action, a springboard to the future."

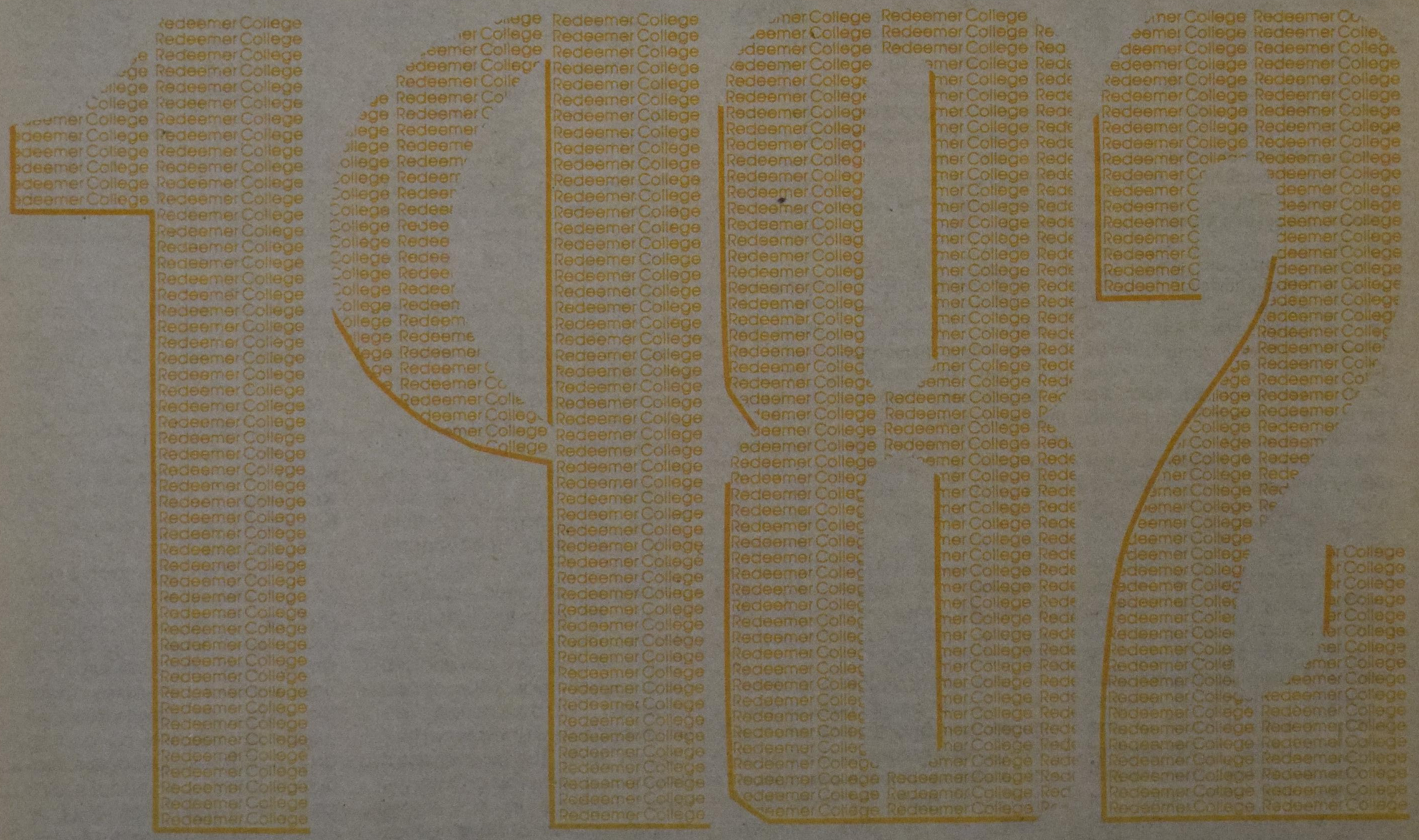
Many of us will recognize this portrait and agree that our fathers' sense of history, wedded to a sense of mission, made them what they were: an informed and active, sometimes even aggressive people. Mr. den Otter goes on, "We, who are the children of this uprooted immigrant people, must recover our confident sense of time and place. We, unfortunately, do not know ourselves. Like most of our fellow citizens we suffer from collective amnesia, groping aimlessly for our identity. We know little about the origin of our political parties, our school systems, our labour unions, our large business enterprises. We still have to learn that Canada's heritage is rich, exciting, and complex."

I hope this diagnosis is overstated, but I may be wrong. In fact, come to think of it, it is a complaint that observers often make about people in Western countries in general. We are said to be a generation interested only in immediate material gain and instantaneous practical solutions. The past is of no concern to us because it is regarded as full of tragic mistakes or wicked deeds, with some inspiring stories and colourful tales perhaps, but for the rest, quite irrelevant for our new technological age. History's lessons are of no help to us today; the challenges we face bear no resemblance to anything before our time.

This sentiment is widespread and to the extent that we Reformed people share it we have put on the mind of the world. To counteract that, we need to foster our sense of mission, informed by a sense of history. We must never for an instant, allow the vision to grow dim, that God has placed us in this country in this day for a purpose, that we are called to share the healing gospel of His Kingdom of righteousness with our neighbour and fellow-citizen, that therefore history matters, that our society and our way of life and our forms of justice, etc., etc., are not just facts of life to which we can only adjust but that they are products of human culture with deep roots in the past where they were given form either in obedience or disobedience to God's norms for culture, that as a result our present culture has many things that deserve to be preserved and updated, and many more things that cry out to be rectified, to be reformed and redeemed.

For this purpose too, we offer history at Redeemer. We invite everybody interested to join us in the exciting adventure of studying history — Canadian History, Western History, World History — on this basis, against this background, and for this goal. So that we may be thoroughly furnished unto all good works to which the Lord may call us.

— Harry Van Dyke



Christian organizations working together

In the last couple of years many of us have taken the problem of world hunger more seriously. Increasingly we have also come to recognize that the solution is not only to act individually. Taking small individual steps is an important place to begin, but working together as Christians is also essential.

Several times during the discussion of the book *And He had Compassion on Them* people would say something like, "It's all well and good to try to do something ourselves, but the causes go much deeper. Institutions such as governments, multinationals, large landowners, the system of trade and the cost of energy provide stumbling blocks to real development among the hungry."

Although we should never stop caring individually, there is no doubt that such institutions or structures have enormous impact and they must be changed. This can be an awesome task - especially if we try to deal with them only as individuals. Recognizing this, the Task Force on World Hunger prepared a second volume on world hunger presenting a Reformed approach to understanding these structural problems.

Unfortunately churches have rarely followed up *And He had Compassion on Them* with a study of this second volume *For My Neighbour's Good*. It is unfortunate not only because *For My Neighbour's Good* provides an excellent follow-up to our personal response, but also because it presents a structural response to the hunger problem. As Reformed Christians our unique contribution to the situation lies in our ability to get to the heart of existing structures and suggesting changes to them.

The Task Force did more than write a book, however. In its recommendations to Synod, it proposed several ways to work on those structural concerns.

"That synod encourage the formation of a coalition of Christian agencies, groups, and persons of Reformed persuasion to bring the Word of God to bear on structural problems. The aim of this coalition would be to share information and resources and to coordinate efforts in order to transform societal structures according to the Word of God." (p. 58)

If we are to bring about structural change we recognize that it will require organizations which are going to have some time to dig into these things. A wide range of organizations, by the grace of God have arisen. The Task Force rightly saw that even among these organizations there must be close cooperation if we are to have some Christian impact.

On September 17 and 18 CRWRC invited representatives of 15 Christian organizations* from across North America to discuss such cooperation. For two days they shared each other's programs and priorities to see: a) where they could cooperate to prevent duplication, b) how they could work together to be a more effective voice, c) and how much money this would cost.

The quick agreement on their goal formed a solid foundation for on-going cooperation. The precise means of cooperation always takes time. Should they simply share information? Do joint research? Critique each other's material before publication? Should they lobby? Were some of the questions addressed.

Discussions were complicated by the fact that each organization had already developed its own priorities. Nevertheless, by the end of the two days, a clear consensus emerged for active cooperation. A vision for a coalition was hammered out and participants pledged to discuss it with their respective boards. By this time next year, a working coalition may, the Lord willing, be in shape.

For the long term it may be one more positive step taken in faith so that justice may be done also on a structural level. This in-depth, behind-the-scenes work is less glamorous but very essential. The Task Force, Synod, the CRWRC and the participating organizations are to be commended for this wisdom in proposing and implementing this course of action - For my neighbour's Good!

(*Participating organizations were: Association for Public Justice, Christian Farmers Federation, Alberta; Christian Farmers Association, Iowa; Christian Farmers Federation, Ontario; Christian Reformed World Relief Committee; Christian Reformed World Missions; Committee for Justice and Liberty; Council of Christian Reformed Churches in Canada; Evangelicals for Social Action; Mennonite Central Committee, Canada; Outreach Niagara; Reformed Church in America.)

The book *For My Neighbour's Good* suggested that a great deal of education will be necessary if we are to change the institutions and structures that deal with world hunger.

Another step in that direction was taken by preparing a four page broadsheet entitled "For Our Neighbours' Good". In an easy-to-read, highly graphic design this broadsheet explains how we should be concerned with structural issues and the current North-South debate.

The front cover suggests, "We all accept the wisdom of the Chinese proverb, 'Give a man fish and he will eat for a day; teach him how to fish and he will eat for a lifetime.' But systems in the Third World often fail to give the poor access to the resources."

This proverb is used to show the strengths and shortcomings of food aid and certain kinds of development. Most of the sheet provides background to the upcoming summit on North-South in Cancun Mexico. It ends with some specific suggestions for action quoted at length from the book *For My Neighbour's Good*.

Sample copies will be sent to deacons throughout the Christian Reformed Church. They can place orders with CRWRC for distribution in church. You may order an advance copy from CRWRC, Box 5070, Burlington, ON L7R 3Y8

The writing, editing, and design was paid for by CRWRC and the printing costs were covered by a $2,500 grant from the Canadian International Development Agency (CIDA) via CRWRC of Canada in the interest of promoting better awareness about North South and structural change.

It is a very helpful introduction to these topics. By following up this sheet with a study of *For My Neighbour's Good*, we would all be better equipped to understand what will or will not happen in Cancun, Mexico.

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Het getuigenis van twee Joden

Petrus is begonnen te prediken onder de Joden. De oude christelijke kerk bestond voornamelijk uit Joden. Christus begint Zijn kerk te vergaderen uit de Joden. En door de verloste Joden breidt Christus Zijn kerk uit onder allerlei volkeren. De heerlijkheid van het volk Israel zou immers culmineren in het feit dat in Israel's Messias Gods zegen over alle volken zou komen. De zaligheid is uit de Joden! Daarom moeten de Joden het ook ter dege weten dat de Here Jezus, Gods eengeboren Zoon, de Messias is. Petrus besluit dan ook zijn Pinksterpreek met de geladen volzin: Dus moet ook het ganse huis Israels zeker weten, dat God Hem (Jezus) en tot Here, en tot Christus gemaakt heeft, deze Jezus, die gij gekruisigd hebt.

Ds Jac. VanNes schrijft dan ook een bewogen betoog in zijn boek ,,Het Jodendom'' om allen die de Here Jezus kennen als hun Heiland en Zaligmaker aan te vuren de Joden op te wekken om Jezus' grootheid te erkennen, om in Zijn bloed verzoening te zoeken, om zich door Hem te laten bevrijden van de straf der Wet.

En hij helpt de lezers door te wijzen op de getuigenissen van twee Joden. De een heeft de Here Jezus niet aanvaard als de ware Messias, en de ander kende de Here Jezus als zijn Goel, zijn zondenvernieler. Beiden spraken over het verwisselen van dit aardse met het eeuwige leven. Zij waren er beiden van overtuigd dat het sterven niet het einde ‚van alles' was. De één was de laatste leerling van Hillel, Rabbi Jochanan ben Zakkaj. Aan hem dankt het Jodendom de bewaring van de godsdienstige erfenis na de verwoesting van Jeruzalem in 70 na Christus. Temidden van het woeden van de oorlog trachtte Jochanan de toekomst van het wettische Jodendom, dat eenzijdig op de leer nadruk legt, te redden. Terwille van de bewaring der Joodse leer liep hij over naar de Romeinen. Vespasianus nam hem vriendelijk op, en stond hem zijn verzoek toe om een school te stichten in Jabne (= Jamnia), ten zuiden van Joppe aan de kust van de Middellandse zee. Door Jochanan's arbeid werd in zekere zin de basis gelegd voor een nieuw Jodendom, dat als eenheid kon voortbestaan, ook zonder tempel en offerdienst!

Toen deze vrome Rabbi, deze grote geleerde, op zijn sterfbed lag, kwamen zijn leerlingen tot hem en bemerkten tot hun verbazing, toen zij zwijgend hun meester naderden, dat tranen over zijn wangen liepen. Lieve meester, zo vroegen zij, schreit gij? Gij, het licht uws volks, het toonbeeld van kracht en heiligheid, gij schreit bij het naderen van de dood? Mijn kinderen, zo was het antwoord, dat zacht, met inspanning van alle krachten, werd uitgesproken, als ik geroepen was om voor een aardse rechter te verschijnen, zou ik dan geen recht hebben om angstig te zijn? Ik weet dat zo'n rechter slechts een mens is, die vandaag hier, en morgen in het graf kan zijn. Ik weet, dat zijn toorn de toorn van een dag is, dat zijn macht niet eeuwig duurt, dat ik bovendien bij hem door flink spreken, betogen en geschenken een streng vonnis kan voorkomen. En toch- als ik voor hem gebracht werd zou ik angstig zijn en beven. Thans sta ik op het punt voor de Heer des Rechts te verschijnen, voor de Almachtige en Alwetende God, die onomkoopbaar is. Ik zie twee wegen voor mij, waarvan de één naar de gelukzaligheid, de ander naar de verdoemenis leidt - en ik weet niet, langs welke ik geleid zal worden - zou ik dan niet angstig zijn?

Rabbi Jochanan was niet zeker van de zaligheid, hij, die zo vroom geleefd had, die wist dat God liefde eiste en kennis in plaats van brandoffers, een voorzitter van het sanhedrin, die zich beijverd had om de Wet na te komen. Hij wist het niet dat de Wet van Mozes niet tot de zaligheid leidt. Of misschien wist hij dat juist wel, maar hij kon niet bidden tot de Here Jezus: Wijs m'in mijn laatste stonde op Uw verzoeningsdood. Laat in mijn angst en pijn, Uw doorgeworstelde angst Mij tot vertroosting zijn!

Het tweede getuigenis is ook van een Jood, een bekeerde Joodse dichter, Mr. Isaäc Da Costa, die Jezus kende als zijn Messias, en daarom in blijde zekerheid in het aangezicht van de dood of bij het denken aan het afscheid nemen van dit aardse leven gejubeld heeft:

In het kruis zal 'k eeuwig roemen!
En geen wet zal mij verdoemen;
Christus droeg de vloek voor mij!
Christus is voor mij gestorven,
'k Ben van dood en zonden vrij!

J. VanHarmelen

Uit Nederland

Radio Nederland — De prijzen in Nederland zijn in een jaar tijds met 6,8 procent gestegen. Dat heeft het bureau voor de statistiek van de Europese Gemeenschap berekend over de periode tot en met juli van dit jaar. De prijsstijging in de EG was het hoogste in Griekenland: 23,5 procent. In West-Duitsland werd de geringste gemiddelde prijsverhoging geregistreerd: 5,8 procent.

De Nederlandse regering wil het groeiende probleem van de televisiepiraten in Nederland straffer aanpakken. De laatste maanden verschijnen er na de normale televisie-uitzendingen, steeds meer illegale programma's op de Nederlandse beeldschermen. De regering denkt er nu over om de normale televisie-uitzendingen te coderen met een speciaal herkenningssignaal. Uitzendingen zonder zo'n signaal zouden dan van de centrale antenne geweerd kunnen worden. Maar de regeringsplannen zijn nog niet vastomlijnd. Eerst moet de omroepraad nog advies geven over bestrijding van de televisie-piraterij.

Kinderen van twaalf jaar en ouder mogen in Nederland voortaan meepraten over hun eigen rechtspositie. De Tweede Kamer heeft zich met dit wetsvoorstel van minister De Ruiter van justitie akkoord verklaard. Kinderen vanaf twaalf jaar hebben nu het recht door de rechter te worden gehoord, in zaken als het omgangsrecht na een scheiding van de ouders, ontzetting uit de ouderlijke macht, voogdijregeling en adoptie. Op aandrang van de Tweede Kamer heeft minister De Ruiter besloten, dat minderjarigen ook zullen worden gehoord in belangrijke vermogensrechtelijke zaken.

Er zit weer wat stijging in de scheepsbouworders, tegen alle verwachting in. De gezamenlijke scheepswerven hebben op het ogenblik een orderportefeuille die een kwart dikker is dan een jaar geleden. Behalve booreilanden, duwboten en baggermaterieel zitten daar 115 zeeschepen in waarvan 42 procent voor de export.

Rotterdam is een stad waar, zoals iedereen weet, pasgeboren kinderen al de mouwen opstropen en roepen waar is de haven. De laatste tijd was er een beetje twijfel of er voor zoveel werklust nog wel plaats was in de Rijnmond. Maar een groepje economen heeft de vlag weer in top gehesen. De vraag naar overslag — en industrieterrein zal de komende jaren weer sterk toenemen, zeggen ze en de Maasvlakte, het opgespoten gebied ten zuiden van Hoek van Holland moet weer worden uitgebreid. Tegen het jaar 2000, moet er weer dertig procent aan oppervlakte bijgemaakt zijn.

Ook Sliedrecht, een eindje landinwaarts van Rotterdam, is een bron van samengebalde arbeidskracht. Daar komen namelijk de baggeraars vandaan, die over de hele wereld de havens, rivieren en kanalen uitdiepen. Er zitten enorme verschillen in hun arbeidsvoorwaarden, en daarom willen hun vakbonden een collectieve arbeidsovereenkomst voor het hele baggerbedrijf. De werkgevers wilden daar tot dusver niet van horen, en daarom dreigen de vakbonden met een wereldwijde staking.

PERSOVERZICHT

• ,,Old MacDonald had a farm'', en ik hoop van ganser harte dat MacDonald zijn farm kan houden, maar het ziet er niet zo goed voor hem uit. De bank slaat begerige ogen op zijn bezit, en de regering helpt ook al niet veel. De rente op agrariese leningen ging omhoog van 14 tot 16.75 procent. Old MacDonald heeft het hard te verduren. De Minister van Landbouw, Eugene Whelan, zei zelfs dat hij zou aftreden als hij geen betere voorwaarden voor Old MacDonald zou kunnen krijgen. In dat alles moeten we wel even notitie nemen van het feit dat de banken geklaagd hebben over het feit dat ze zo weinig winst maken met hun krediet-kaarten. Ze huilen krokodillen tranen vanwege het feit dat er mensen zijn die met die kaarten het presteren om dertig dagen geld voor noppes te kunnen lenen. Dat gaat natuurlijk niet!

• Premier William Bennet reisde het land rond met een mysterieuze mogelijkheid voor een overeenkomst van het elfde uur tussen Trudeau en de provinciale premiers aangaande de grondwetplannen. Trudeau, die ondertussen al verzekerd was door mevrouw Thatcher dat zij zijn voorstel in het Engelse parlement zou ondersteunen, verklaarde zich wel bereid om nog eens te praten, maar er was zelfs al geen overeenkomst inzake de datum voor de samenkomst, laat staan de mogelijkheid voor overeenkomst in verband met de eigenlijke zaak.

• De P.C.-partij veegde de vloer aan in Nova Scotia met de oppositie, en premier John Buchanan behaalde een meerderheid van 37 zetels in het 52-zetel tellende provinciale parlement. Weer een kandidaat voor Clark's positie?

• In Calgary kunnen ze ,,de dames van lichte zeden'' maar niet kwijt raken. De gemeenteraad heeft het geprobeerd met een beroep op de verkeerswetten - er kwamen opstoppingen van - maar de rechter heeft daar een stokje voor gestoken door uit te spreken dat de plaatselijke verkeersverordeningen in deze niet gehanteerd kunnen worden.

• Er zijn nog politici die moed en redelijkheid hebben: in het halve gare parlement van Iran stond de voormalige president Bazargan op om te pleiten voor het staken van de schijnbaar onophoudelijke stroom van terechtstellingen. Hij heeft zich daardoor de wraak van de fanatiekelingen die het heft in handen hebben op de hals gehaald, en zijn eigen leven in gevaar gebracht.

• Voor het eerst sinds de aanslag op zijn leven heeft de Paus weer een openbare audientie gehouden. Iedereen wist dat je die man niet kon opsluiten achter de gordijntjes van het Vatikaan. Er was trouwens wel heel wat meer bescherming voor hem dan in het verleden. Tijdens zijn toespraak waarschuwde hij de wereld tegen het gevaar van kernwapens. Maar ja we zitten in dat schuitje. Reagan vond het tenminste nodig om Amerika's arsenaal van kernwapenen belangrijk uit te breiden.

• De gebeurtenissen in Egypte hebben de hele situatie in het Midden-Oosten op losse schroeven gezet. Niemand weet precies hoe die moordaanslag in elkaar zat en niemand weet hoe de toekomst zich daar zal ontwikkelen. We kunnen alleen maar hopen en bidden dat Sadat's vrede-offensief doorgang zal hebben.

• Het feit dat ons kerkgenootschap haar honderd-vijf-en-twintig jarige bestaan herdacht, kon ik in geen een krant vermeld zien, alhoewel ik moet toegeven dat ik niet de Grand Rapids Press lees. Misschien heeft het daar wel in gestaan. Toch wil ik dat feit wel even vermelden aan het eind van mijn wekelijkse persoverzicht. Het is per slot van rekening wel vermeldenswaardig.

Carl D. Tuyl

Nederland heeft een nieuw kabinet

Van Agt

door G.W. Graaskamp

Nederland heeft weer een regering. Nadat in mei verkiezingen voor de Tweede Kamer waren gehouden heeft de gemiddelde Nederlander sindsdien met grote belangsteling de politieke onderhandelingen gevolgd die nu, na 105 dagen, hebben geleid tot de vorming van een nieuw kabinet.

Mr. Van Agt is opnieuw minister-president. Zijn kabinet bestaat uit een coalitie van 6 leden van het C.D.A., 6 leden van de Partij van de Arbeid en 3 leden van D66. Men beschouwt dit kabinet algemeen als wat aan de linkse kant.

Over het algemeen is men het er ook over eens dat, ook al heeft men nu een regering, dit niet wil zeggen dat er nu oplossingen zijn gevonden voor alle problemen. Een van de grootste moeilijkheden is dat de opvattingen van de ministers en de partijen die zij vertegenwoordigen nogal ver uiteen lopen. Er zijn verschillende problemen waarover men het oneens is.

In de eerste plaats de financien. Men verwacht voor 1982 een tekort op de nationale begroting van 22 miljard gulden. De Nederlandse regering zal moeten bezuinigen. Maar hoe? Dat is een geschilpunt. Aan de ene kant willen Van Agt en zijn partijgenoten (C.D.A.) o.a. beperking op sociale uitkeringen en salarissen. Den Uyl, de vroegere minister-president (P.v.d.A) en nu minister van Sociale Zaken, wil meer overheidsuitgaven, die dan zouden moeten leiden tot minder werklozen, meer belastinginkomsten, minder sociale uitkeringen en uiteindelijk een lager tekort. Den Uyl verwacht ook hogere inkomsten voor de overheid; o.a. door hogere prijzen voor aardgas en verder afromen van aardgaswinsten van de oliemaatschappijen.

Verder zal de regering geld moeten lenen om het onvermijdelijke tekort te dekken. De vraag is: waar! Binnenland? Dan blijft er echter geen geld over voor noodzakelijke investeringen. In dien men in het buitenland gaat lenen dan zal men echter "aantrekkelijke", dus hoge rente moeten gaan betalen. Verder is het geen geheim dat verschillende ministers in het kabinet elkaar eigenlijk niet kunnen uitstaan. Den Uyl en zijn mede-socialisten hebben niets op met Van Agt en die gevoelens zijn wederkerig want Van Agt heeft Den Uyl en Terlouw (D66) blijkbaar heel duidelijk gemaakt dat hij ook van hun niets hebben moet. De coalitie waarop dit kabinet rust (109 kamerzetels) is groot, maar toch verwacht men allerlei politieke vechtpartijen zodat deze coalitie wel eens breekbaar zou kunnen blijken.

De minister van Defensie, Mr. H. van Mierlo, heeft een heel moeilijke taak. Hij moet n.l. Nederlands partners in de N.A.T.O. vertellen dat Nederland nu niet meedoet aan de nieuwe kernwapens; dat men wat de toekomst betreft het daar nog niet over eens is; dat men bestaande atoomtaken kwijt wil; dat men daarom niet-nucleare wapens op peil wil houden doch daarvoor weinig geld over heeft, en dat men ondanks alles toch beschouwd wil worden als een betrouwbare N.A.T.O. partner.

Er is in Nederland sterke oppositie tegen het gebruik van atoomenergie in elke vorm en er zijn geregeld protesten daartegen. Er is een belangrijke groep, o.a. de socialisten, die alle kerncentrales willen sluiten.

Ook in Nederland zijn er mensen die moeilijkheden hebben met hun hypotheek. De prijzen van huizen en andere onroerende goederen, die in 1977 een hoogtepunt bereikten, zijn de laatste jaren scherp gedaald. In veel gevallen ligt de verkoopwaarde nu ver beneden wat men een paar jaar geleden betaalde en zelfs beneden de hypotheek. Daarnaast is ook de rente sterk gestegen. Geen wonder dus dat verscheidene huiseigenaren moeilijkheden hebben.

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En de realiteit van dit ogenblik is dat de bestaande posttarieven niet in overeenstemming zijn met de kosten die nodig zijn voor het exploiteren van Canada's posterijen zoals het gedaan zou moeten worden.

Het is om deze redenen dat Canada Post van plan is deze nieuwe posttarieven in het begin van het volgend jaar in te voeren.

Enkele van deze tarieven zijn de volgende:

Ie klas brieven in Canada 0-30 gr	30¢
Ie klas brieven naar de USA 0-30 gr	35¢
Pakjes in dezelfde stad 1 kg	$1.10
Pakje Ie klas bv van Montreal naar Vancouver 1 kg	$3.35
Special Delivery $1. plus Ie klas porto	

Canada Post heeft een nationale verantwoordelijkheid om een zo betrouwbaar en compleet mogelijke postbestelling te verschaffen. De invoering van deze nieuwe tarieven is nodig indien de inkomsten meer in overeenstemming worden gebracht met de exploitatiekosten... nodig om de lasten van een tekort voor de belastingbetaler te verlichten. En het belangrijkst van alles, het is nodig om Canada Post in staat te stellen door betere service een van 's werelds beste posterijen te worden.

Canada Post zet de dingen recht voor de toekomst

Canada

Ga nu naar Nederland voor slechts

$459 of $559

retoer!

Nu kunt u naar Nederland met de KLM* en uzelf geld besparen op de koop toe. Tussen 1 oktober en 9 december, en tussen 12 januari en 30 maart 1982 is een retoer vanaf Montreal of Toronto naar Amsterdam slechts $459 (kindertarief: $339) op donderdag en $559 (kindertarief: $449) op de andere dagen.

Dit is een Charter Class (CCF) tarief met de daaraan verbonden voorwaarden, maar uw verblijf in Europa mag niet korter dan 7 dagen, of langer dan 30 dagen zijn.
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Periode:		**Periode:**	
13 september - 9 december	$326	7 september - 20 september	$364
10 december - 23 december	$420	21 september - 16 december	$326
24 december - 13 mei 1982	$326	17 december - 6 januari, 1982	$420
14 mei - 24 juni	$364	7 januari - 11 juni	$326
25 juni - 24 augustus	$420	12 juni - 22 juli	$364
2 augustus - 12 september	$364	23 juli - 6 september	$420

De genoemde tarieven zijn inclusief alle prijsverhogingen per 1 oktober 1981, regeringstoestemming voorbehouden, en kunnen zonder nadere aankondiging gewijzigd worden. Charter Class tarieven mogen niet gebruikt worden voor reizen die beginnen buiten Canada.
*in samenwerking met CP Air

KLM

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Port Colborne, Ont.
Tel: 834-7666

Guide Travel Bureau
Mr. & Mrs. G. Den Hartog
Worldwide Travel Service
P.O. Box 23, 39 King Street
Aylmer, Ont.
Tel: (519) 773-2431

BRANT TRAVEL SERVICE
522 Brant St., P.O. Box 399
Burlington, Ont.
Tel: 632-0720
Bert Van Gageldonk
Lucy Meyer

ROOS travel agency
296 Guelph St., Georgetown, Ont.
Tel: 877-0138

Jim Courtney
161 Main St. E.,
Listowel, Ont.
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out of town 1-800-265-3220
519 area toll free.

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HENRY WOUDSTRA manager

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Births	$15.00
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★ Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.

CALVINIST CONTACT
99 Niagara St., St. Catharines,
ON L2R 4L3, (416) 682-8311

THANKS

CHATTILLON-ZWART: We would like to thank all our children, grandchildren, relatives and friends for the many best wishes, gifts, cards, and flowers sent to us on the occasion of our 50th Wedding Anniversary. We are thankful to the Lord that we are able and in good health to enjoy all of it.
Mr. and Mrs. H. Chattillon, R.R.#3, Pembroke, ON

GUTTER: Onze hartelijke dank aan onze kinderen, familie en vrienden voor de beste wensen, bloemen, giften en kaarten ter gelegenheid van onze 55 jarige echtvereniging. Ook onze dank aan de Praise Singers. Bovenal danken wij onze Hemelse Vader voor al Zijn zegeningen.
Psalm 150.
Mr. and Mrs. C. Gutter, Hamilton.

RIEMERSMA: Our hearty thanks to our children, grand and great-grandchildren, relatives and friends for all cards, phone calls, and best wishes on our 50th Wedding Anniversary. Above all, we thank our Lord for all his many blessings all these 50 years.
Ken and Anna Riemersma,
Burlington, ON

BIRTHS

BOOT: With thankfulness to God, we, John and Betty, joyfully announce the birth of our firstborn, a son, whom we named JONATHAN PETER, born September 4, 1981. He is another grandchild for Mr. and Mrs. John VanderVies of Sarnia and Mr. and Mrs. Bart Boot of Wyoming.
413 Indian Creek Road W., Chatham, ON N7M 2E3

COOMBER: With thankfulness to God, the giver and creator of life, we, George and Janny, joyfully announce the birth of our first child, a beautiful daughter, JESSICA ERIN, born Saturday, October 3, 1981, weighing 7 lbs. 7 oz. Jessica is the first grandchild for Mr. and Mrs. Victor Coomber of Hamilton and the second grandchild for Mr. and Mrs. Harry Struyk, Grimsby.
Bldg. 2, Apt. 3, Chestnut Court, Beamsville, ON L0R 1B0

DYKSTRA: Harry and Marina give thanks to God for the birth of a beautiful, healthy boy, their third son, CALEB PETER, a brother for Joshua and Shane. Born 9 a.m., on October 1, 1981. He is the 5th grandchild for Mr. and Mrs. C. Dykstra of Niagara-on-the-Lake and 3rd grandchild for Mr. and Mrs. K. Vahrmeyer of St. Catharines, ON
65 Grantan Ave., Nepean, ON K2G 1W9

MAAT: "Children are a gift from the Lord" (Psalm 127:3).
We humbly thank the Lord for the gift of our precious daughter, JULIE CHRISTINA, born September 18, 1981. Her grateful grandparents are Mrs. J. Wagenaar and Mr. and Mrs. D.J. Maat, all of Thunder Bay, ON
John and Tina Maat, #3317 105th Ave., Edmonton, AB T5W 0B5

BIRTHS

MATTER: Luke and Hennie thank and praise God for the safe arrival of, ELISSA LYNN, 5 lbs. 10 oz. on September 28, 1981. A little sister for Peter. Eleventh grandchild for Mr. and Mrs. R. Kikkert, Grimsby and fifteenth for Mr. and Mrs. P. Matter, Guelph.
4245 Cedar Springs Rd., Burlington, ON L7R 3X4

SPRIENSMA: "I praise you because I am fearfully and wonderfully made" (Psalm 139:14a).
We, Douwe and Marion, thank God, the giver of life, for blessing our home with the birth of another daughter, MIRANDA IRENE, on September 15, 1981. It is our sincere prayer that she will always walk close to God. Miranda is a sister to Rachel and Brent, the 14th grandchild for Mrs. Ann Plantinga of St. Catharines, ON, and the 8th for Mr. and Mrs. Siebren Spriensma of Ee, The Netherlands.
Douwe and Marion Spriensma, R.R.#1, St. Anns, ON L0R 1Y0

MARRIAGES

JACKSON-WILBRINK: Mr. and Mrs. Ronald Jackson of Burlington and Mr. and Mrs. Bill Wilbrink of Mississauga, are pleased to announce the forthcoming marriage of their children, JAYNE and ROB. The ceremony will take place, the Lord willing, on Saturday, October 24, 1981 at 2:00 p.m. in the Appelby United Church, Appelby Rd., Burlington.
Future address: 566 Clark Ave., Burlington, ON L7S 1N8

VANARNHEM-WYNANDS: Herman and Ada VanArnhem of Lambeth, and Mike and Ann Wynands of Strathroy, are happy and thankful to the Lord that their children, ROSE and ROB, were united in marriage on October 9, 1981 in the First Chr. Ref. Church of London. Rev. M. Greidanus officiated.
New address: 230 Clark Road, Unit 38, London, ON

VAN BEILEN-VAN GINKEL:
AILEEN M. VAN BEILEN, daughter of Mr. and Mrs. D.J. Van Beilen, and EDWARD A. VAN GINKEL, son of Mr. and Mrs. C.G. Van Ginkel, thank the Lord for bringing them together to serve him in marriage. Their promise to so live before him and their public commitment to each other will be made at their wedding, to be held, D.V., Saturday, November 14, 1981, at 4:00 p.m. in the Second Chr. Ref. Church of Brampton. Rev. Henry Numan, Jr. officiating.
Future address: 246 Rusholme Rd., Toronto, ON M6H 2Y8

ANNIVERSARIES

November 9, 1981

"The Lord has been our dwelling place in all generations" (Psalm 90:1).
We thank him for the blessings he has bestowed on our parents,

DANIEL and ALEIDA
VAN BEILEN
(nee Numan)

in the 25 years of their marriage.
Aileen & Ed
Harry
Ed
Carol
Open house: November 8, 1981, 2:00 to 4:00 p.m.
10 Lancefield Cres., Brampton, ON L6S 2R2

Nation wide advertising
An ad in *C.C.* goes a long way!

ANNIVERSARIES

Wentel uw weg op de Here en vertrouw op Hem; Hij zal het maken.
Psalm 37:3.
1956 1981
October 20
With joy and thankfulness to our God, we would like to announce our 25th Wedding Anniversary,

BOB and GERRY FEDDEMA
(nee Mijwaart)

Our children share in our joy:
Mary-Ann & Doug Hathaway; Beverley
Doreen & David Charron
George
Helen
Shirley
Kim
Tammy
Open house will be held at the East Chr. Ref. Church, Strathroy, ON, on Friday, October 23, 1981 from 8-10 p.m.
Home address: 112 Metcalfe St. E., Strathroy, ON M7G 1P3

1956 1981
October 20
With joy and thankfulness, we the children of,

HARRY and MARY QUARTEL
(nee DeKryger)

wish to announce the 25th Wedding Anniversary of our dear parents. We are very thankful that God has given you these years for each other and for us. We pray that he will continue to bless and guide you and give you many more happy years together.
With love:
John
Margaret
Beverly
Richard

1946 1981
October 23
We rejoice in the Lord's goodness as we celebrate the 35th Wedding Anniversary of our parents,

HARRY and JENNY RINGMA
(nee Vander Wal)

We thank the Lord for his abundant faithfulness to them and pray that the Lord will continue to bless them.
With love from their children:
Nick & Margaret Ringma
Grace & Siebe De Jong
Richard & Sharon Ringma
and 6 grandchildren
Home address: Thetis Island, BC

Barrie Edmonton
1956 1981
October 19
With joy and thanks to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

FRED and ANN RUSTICUS
(nee VanderMeulen)

May they continue to experience God's nearness in love, health and happiness for many years to come.
With love and congratulations from their children:
Ron
Harry & Kim
Joyce
Pam
Home address: 233 Brookside Terrace, Edmonton, AB T6H 4J6

1951 1981
October 19
Psalm 23.
With thanksgiving to God, we wish to announce the 30th Wedding Anniversary of our parents,

SYSTE and JULIANA VISSER
(nee Hofstra)

We wish them the Lord's blessings on this day and pray that we may enjoy many more years together.
With love and congratulations:
Gerry & Wilma; Curtis
Philip & Shirley; Nathan
Howard
Home address: 321 Finkle St., Woodstock, ON

ANNIVERSARIES

1969 1981
With joy and thankfulness to God, we are pleased to announce the 12 1/2 Wedding Anniversary of our parents,

WILLEM and MARY JANSEN
(nee Bremer)

on October 26, 1981.
We thank God for bringing them together in a special way, for the joy they have given to each other and to us, their children. Mom and Dad, may God continue to bless you and may he fill your lives together with love and happiness.
Dave & Jane DeVries — Aylmer
Herman & Gre Bremer — Aylmer
Henry & Riny Marissen — Aylmer
Henry & Coby Kers — Sparta
Jack & Hermina Dykxhoorn — Brampton
Mike & Cathy Jansen — London
Ike & Mary VanLange — Barrie
Louis & Joanne Sleegers — Belmont
Dale & Alice Smith — Gladstone
and 16 grandchildren
Home address: 452 Merlin St., London, ON

1956 1981
Renfrew London
October 5
With praise and thankfulness to the Lord, we are happy to announce the 25th Wedding Anniversary of our parents,

BOB and EVA SCHINKEL
(nee Huibers)

May God bless them with many more years together and be near to them always.
With love:
Paul — Calgary
Roy & Grace (fiancee)
Bryan
Mary-Lynn
Sheryl
Reception will be held Saturday, October 17, 1981, from 8 till 10 p.m. in the fellowship hall of the Bethel Chr. Ref. Church, Classic Drive, off Gore Road, London.
Home address: 225 Admiral Dr., London, ON N5V 1H9

1956 1981
October 19
With joy, we gratefully announce the 25th Wedding Anniversary of our parents,

RALPH and SHIRLEY
SCHOTSMAN
(nee Crans)

May the Lord keep them in his care.
Love and best wishes:
Karen — Toronto
David — at home
Edward — at home
Open house for friends and relatives will be held on Saturday, October 24, 1981, from 7:30 - 10 p.m. at Immanuel Chr. Ref. Church, Mohawk and West Fifth, Hamilton.
Home address: 8408 Dickenson Rd. E., Mount Hope, ON L0R 1W0

1956 1981
We praise and thank the Lord for the many happy years together on this the 25th Wedding Anniversary of our parents,

JOHN and GERRY
VANZEUMEREN
(nee Veenhuis)

on October 16, 1981. Your love for each other is reflected in the love you give us as a family. We pray that God will continue to bless and keep you in the years ahead.
With love and congratulations:
Wilfred
Randy
Brenda
Mark
Inger
Rayna
Home address: R.R.#2, Truro, Nova Scotia B2N 5B1

OBITUARIES

On Thursday, October 1, 1981, our Lord took to himself, our beloved wife, mother and grandmother,

JACOBA HUIZINGA
(nee Renkema)

at the age of 77. Psalm 23.
Sadly missed by her husband Jacob Huizinga and children:
Clarence & Corrie Huizinga — St. Catharines, ON
Nellie & Martin Tamming — Sarnia, ON
Bob & Lenora Huizinga — Petrolia, ON
Shirley & Alex Kroll — Strathroy, ON
Rose & Tom Feddema — Denfield, ON
Betty & Mike Bylsma — Woodstock, ON
and 26 grandchildren
The funeral service was held on Saturday, October 3, 1981, in the Westmount Chr. Ref. Church, Strathroy, ON. Rev. A. Vanden Ende officiated.
Home address: 249 Caradoc St., Strathroy, ON N7G 2P4

"'I'll lend you for a little time, these little ones.' God said. 'For you to love them while they live and mourn for when they're dead.'"
On September 27, 1981, the Lord took into his kingdom our beloved son and grandson,

CHRISTOPHER JOHN NYENHUIS

in his 4th year.
On September 28, 1981, the Lord also took unto himself, our beloved daughter and granddaughter,

SHERI LYNN NYENHUIS

in her 2nd year.
We are comforted by the knowledge that they are safe in the arms of Jesus now.
Parents: Nick & Betty Nyenhuis — Everett, ON
Grandparents: Gerrit & Jantje Nyenhuis — Alliston, ON
John & Marie Colyn — Alliston, ON
The funeral service was held on Wednesday, September 30, 1981 in the Alliston Chr. Ref. Church with Rev. G. VanArragon officiating.
"Daar boven juicht een grote schaar van kind'ren voor Gods troon."

"The Lord is my Shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me" (Ps. 23:1 and 4).
On Thursday, September 17, 1981, after a short illness, the Lord called home our beloved husband, father, and grandfather,

WILLEM VAN DER MEULEN

at the age of 73.
Dearly beloved husband of Janneke Vander Meulen (nee Hoekstra).
Gratefully remembered by his children and grandchildren:
Jacob & Altiena Vander Meulen; William, Bernard, Charles, Sandra, Janet — Chilliwack, BC
Dorothy & Gerald Samplonius; Robert Linda, Tommy — Matsqui, BC
Home address: 994 Marion Rd., R.R.#2, Abbotsford, BC V2S 4N2

"And when I go and prepare a place for you, I will come again and will take you to myself, that where I am you may be also" (John 14:3).
On Saturday, September 26, 1981, the Lord called to his heavenly home, our dear mother and grandmother,

MARGARET (GRIETJE)
VISSCHER
(nee Vander Stouwe)

in her 78th year.
Beloved wife of the late James Visscher.
Children:
Jane & Ben Maida — Wingham, ON
Sieny & Jack Huisman — Brantford, ON
Fran & Hendrik De Bruyn — Winnipeg, MB
Alice & Bill Te Brake — Burlington, ON
Tina & Ray Coleman — Cambridge, ON
and 18 grandchildren.
Corresponding address: R.R.#2, Wingham, ON N0G 2W0

Classified Advertising

OBITUARIES

"For we know that if the earthly tent we live in is destroyed, we have a building from God, a house not made with hands, eternal in the heavens" (2 Cor. 5:1).

On Saturday, September 5, 1981, our mother, grandmother and great-grandmother,

TRENA POST
(nee Visser)

went in full assurance of faith to be with her Lord at the age of 85 years. She was predeceased by her husband, John Post, in 1976 and one daughter in 1962. She was also predeceased by two sons-in-law and one grandchild.

Gratefully remembered by her children:
Pietje de Haan — Marknesse, Holland
Henry & Jos Tolsma — Abbotsford, BC
Sylvia Sybesma — Norwalk, CA
Tetje & Keimpe Terpstra — Leeuwarden, Holland
Fred & Audrey Post — Calgary, AB
Nettie & Herman Lycklama — Lynden, WA
Peter & Esther Post — Agassiz, BC
Sam & Grace Post — Agassiz, BC
and 38 grandchildren and 21 great-grandchildren.

Funeral service was held September 9, 1981 at 10:00 a.m. in the First Chr. Ref. Church of Abbotsford, with Rev. A. Beukema officiating. Internment followed at 12 noon at Valleyview Cemetery in Agassiz. Rev. W. Geerts officiated.

Home address: R.R.#1, Agassiz, BC

EMPLOY. WANTED

Dutch girl, 21, in Canada until December 16, would like to babysit and/or do housekeeping. Contact: Esther Wiersma, c/o M. Vanderwoude, 434 McNaughton Ave. E., Chatham, ON; tel. 519-354-4609

HELP WANTED

ROSE GREENHOUSE OPERATION in B.C. is seeking an experienced person for a full time position. Please state wage expectations and send full resume to: Box #4642, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Seeking single person to help on dairy farm, room and board available. Contact: Jacob Feenstra, R.R. #3, Petrolia, ON N0N 1R0 phone: (519) 845-3507.

Full time **warehouse** employment; must be willing to learn; hard working; good in math and memorizing; also some knowledge of the Dutch language; located near Hamilton, ON; applications in own handwriting, stating full details and wages expected, to: Box #4647, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

PERSONAL

Gentleman, Delft engineering graduate lives in rural Orion Township, S.E. Michigan, seeks to marry Christian lady, 50 - 75 years of age, living between Windsor, Toronto, and Holland Marsh. No children under 20 years old. Prefer person who has had a happy marriage part of the time between her 25 years and being single again. Most of my long married life, I have been very happy. Purpose is conservative home life with some travelling. Send full details with photo (will be returned upon request) and also telephone number. Write to: 2296 Bart, Warren, MI 48091 or call: 313-758-3537 after 5 p.m.

Sincere and lonely, Christian gentleman, in 40's, would like very much to meet warm, sincere, Christian woman, who needs and wants a great amount of love. Child (ren) welcome. Dutch background preferred. Send full details with photo to Box #4646, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Writers who correspond by means of letters under box numbers are requested to provide proper character references and by expecting them in all letters they receive.

BUSINESS

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and call
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at
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Home for rent: uniquely set up for 2 apartments or one large country home; broadloom throughout; 2 bathrooms; 4-5 bedrooms; just renovated and decorated; in Winona area; near lake; asking $550 monthly; negotiable for right party. Call: 643-2837.

ACCOMMODATION

APARTMENT TO SHARE: Christian girl, early 20's, nurse, has two bedroom apartment in West Toronto. Wishes to share same. Call Diana at: 243-1272 (416) or write to: 14 Wadsworth Blvd., #1, Weston, ON M9N 2G2

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Grimsby
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FARMS

Beef: Wellandport; 100 acres, tile drained; 4 bedroom, brick home; 36 x 70 steel-clad barn with standing stalls; only 2 years old.
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Esther McLaughlin: 563-4814

Horses perhaps? Campden; 40 acres; 10 stall barn; restored and renovated farm house.
Call Esther McLaughlin: 563-4814.

In above listings, vendors are prepared to assist with financing for the right buyer, don't delay!

275 acre dairy farm: 2 nearly new homes; complete with all equipment; registered Holstein herd and large milk quota; vendor will hold 2nd mortgage; must really be seen.
Nearly new raised ranch: 4 bedroom home, barn 40 x 100 with broiler breeders; contract available; could be used for horse barn; set on 3 acres land; 25 miles from Hamilton; buy of the year!; owner moving.
600 sow: farrow-to-finish hog operation; good financing; priced to sell.
30,000 cage layers: barn fully automatic; good ranch home; vendor hold 1st mortgage.
12,500 commercial eggbreeders: fully automatic; very good 4 bedroom home; 16 acres of good, garden land, plus trout pond; asking only $195,000 with 9 % and 10% mortgages.
Member of Agri-vision Organization
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220 Broad St. E., Dunnville, ON
416-774-7624
ask for Keith Miller
774-4077 [evgs.]

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Clinton, ON
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Dairy farm: 178 acres with cows, quotas and machinery; 3 barns, plus 2 implement sheds; silo; stable cleaner; 3 bedroom, frame home; low interest financing available.
50 acres: beautiful garden soil; 3 bedroom, 9-year-old home; set up for sows; presently, crop included; plus machinery; price $115,000.
For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
220 Broad St. E., Dunnville, ON
416-774-7624
and ask for Art Vandervliet
416-774-4611 [evgs.]
or Mary Creighton
416-774-8373 [evgs.]

REAL ESTATE

FARMS

150 ACRES; 2 barns; drive shed; pig barn; silo with automatic unloader and feeder; 3 bedroom home; $150,000.
200 ACRES; large barn; 2 steel buildings; 3 bedroom home, can be severed into two; $175,000.
LARGE DAIRY OPERATION, close to Orillia; good herd and milk quota; $750,000.
Henry Zwiers, sales rep.
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For more details call:
KEITH MILLER & ASSOCIATES REALTY LTD.
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Bread and Pastry Bakery and Delicatessen

Location: Beautiful Vancouver Island, BC

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after 7 p.m.

Our Canadian Names

(Canadian Scene) — It is generally accepted that the name "Canada" comes from an Algonkian word which means a settlement. Jacques Cartier in 1594 was invited by a friendly Indian chief to visit his **kanata** and assumed that was the name of the country. But how many Canadians know the origins of some of our other strange and beautiful names?

Saskatchewan, for example. This unique and distinctive name also comes from the native people. The Crees of the Prairie region called their mighty river **kisiskatchewanisipi**, which means "swiftly flowing river". The white settlers adapted the name, not only for the river but also for the region it drains.

The name Manitoba first appeared on a map in 1785, but at that time it was spelled **Minnitopa**, an Indian word meaning "four bodies of water", an apt description of the southern part of the province.

The name Ontario was also first applied to a body of water. The Mohawks called the lake **Ontario**, which translates as "beautiful water".

These are just a few of the beautiful Canadian place-names which we have borrowed from our first inhabitants.

LET'S PLAY CHESS

Editor: Pete Layer

THE JUNE LADDER

Contestants: Problems:	#876	#877	#878	#879	Sub-Total	Prev. Total	Total
Points:	3	2	3	2	10		
F. Vander Woude (II)	3	2	3	2	10	68	78
K. Amsinga (VI)	3	2	3	2	10	33	43
J. Wilms (V)	3	0	2	2	7	26	33
H. Brouwer (III)	3	2	2	2	9	20	29

Comments

Your name can appear in this paper, too, if you send in solutions to the problems appearing each month, in this column. The postal strike did not deter the above four solvers who are now closer to winning a chess book which they may choose from a large list on achieving the highest rung on the ladder—90points. The June problems were soundly licked by the good work sent in by these solvers.

June solutions

#876 (Kraemer) Key: 1. Q-R6 threat: 2. Q-KB6 ch., and 3. Q-N7 or Q8 mate. Variations: 1. --, R-B3; 2. Q-R8 ch., and 3. QxR mate. 1. --, B-B3; 2. Q-B8 ch., and 3. QxB mate.

#877 (Hjelle, etc.) Key: 1. R-N5 threat: 2. N-B6 mate. Try: 1. N-B6?, R-Q5 no mate.

#878 (Kintzig) Key: 1. P-K6 threat: 2. K-B1 and 3. K-N2 mate. 2. --, PxP ch., 3. KxP mate. Variations: 1. --, B-QB2; 2. P-B4 and 3. K-B2 mate. 1. --, B-B3, N4, or R5; 2. P-Q6 and threat: 3. Q-QR8 mate. 2. --, BxN or BxP ch., 3. KxB mate. 1. --, BxP; 2. Q-KR8 threat: 3. BxP mate. 2. --, B-B3, 3. Q-QR8 mate.

#879 (Verdonk) Key: 1. Q-Q4 tempo.

Faculty for Cooperative program

Applications are being accepted for faculty positions in a new baccalaureate nursing program offered cooperatively by Calvin College, Grand Rapids, and Hope College, Holland. Clinical nursing courses begin in fall 1982. Faculty positions available in all nursing specialties. Requirements: commitment to teach from a Christian perspective, a Master's in Nursing degree, and two years of clinical nursing practice.

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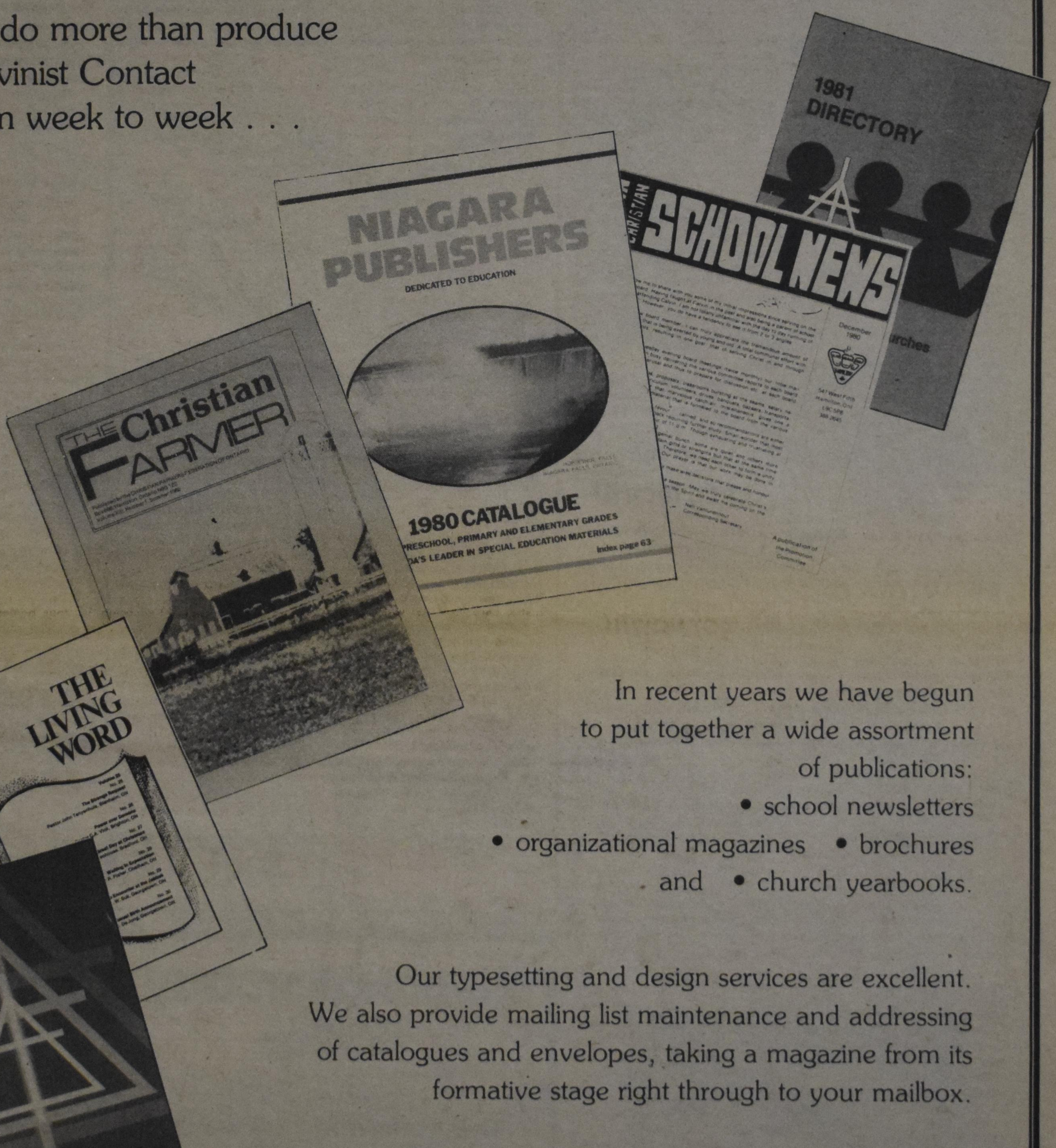

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EVENTS

CALENDAR of EVENTS

Ontario

Harry Houtman plans to be in the following areas for free personal visits:
October 15,16 — Jarvis, Simcoe
October 26-28 — London, Chatham, Sarnia
November 4,5 — Orangeville, Owen Sound
November 17-21 — Kingston, Brockville, Ottawa, etc.

Oct. 24	Trinity Chr. School Bazaar in Burlington, Saturday, October 24, 1981 at 11:30 a.m. Auction at 6:00 p.m.
Oct. 24	The Ambassadors male chorus in concert in the Clinton Chr. Ref. Church at 8 p.m.
Oct.30	Dunnville, ON at 8:00 p.m. in the Christian Reformed Church. Speaker: Rev. C. Prink, Pastor Free Reformed Church of Grand Rapids, MI
Oct.30	St. Thomas, ON at 8:00 p.m. in the Christian Reformed Church. Speaker: Rev. John Byker, Pastor Orthodox Christian Reformed Church of Grand Rapids, MI
Oct. 31	Inaugural ceremony of Rev. H.R. De Bolster, President of Redeemer College, 2 p.m., Centenary United Church, Main and James Streets, Hamilton, ON
Nov.2	Toronto, ON at 8:00 p.m. in the Free Reformed Church. Speaker: Rev. C. Pronk. Speaker: Rev. John Byker. All topics centered around "The Heart of Reformation".
Nov. 6 & 7	AACS 25th Anniversary, Toronto celebrations.
Nov.8	Brampton Christian Choral Society "Praise the Lord" and the St. Catharines, male chorus "Collegium Musicum" will hold a combined concert at 8:15 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.
Nov. 9	Opening conference sponsored by the Council for Christian Reformed Churches in Canada, open to the public. Theme: "The Task of the Church as Institute in Relation to Current Public Issues," Toronto (Willowdale) CRC, beginning at 2 p.m. and ending Nov. 10 at 4:30 p.m.
Nov. 9-10	Conference on "The Task of the Church as Institute in Relation to Current Public Issues, Toronto (Willowdale) CRC.
Nov. 10-12	Biennial meeting of the Council of Christian Reformed Churches, Toronto (Willowdale) CRC, beginning at 7 p.m.
Nov. 13	AACS 25th Anniversary Celebration in Edmonton. At The King's College, 7:00 p.m. Speaker: Dr. Calvin Seerveld.
Nov. 14	20th Anniversary Concert of the Choirs and Orchestra of the "Ontario Christian Music Assembly" under the direction of Mr. Leendert Kooy in the Metropolitan United Church on Bond Street in Toronto at 8 p.m. Organist Mr. Andre Knevel.
Nov. 19	Christian Farmers Federation of Ontario Provincial Board Meeting in Milton, ON, 10:00 a.m.
Nov. 21	Arts and Crafts Festival in the Toronto District Chr. High School in Woodbridge.
Dec. 9	Annual Convention and Banquet, Christian Farmers Federation of Ontario, University of Guelph, Guelph, ON.
Dec.20	Brampton Christian Choral Society "Praise the Lord" will hold its annual Christmas concert at 8:00 p.m. in the Brampton Second Chr. Ref. Church, corner of McLaughlin and Steeles, Brampton.

God's World and God's Word — through photography: Noted Canadian photographer Don Van Polen will present a powerful program of slides and sound, featuring a 30-foot screen, six projectors and vivid narration, throughout Ontario. The following is his itinerary. For location, check local promotion.

Toronto: Tuesday, Sept. 29; Sunday, Oct. 4; Monday, Oct. 5; Sunday, Oct. 11; Sunday. Nov. 1.
Clarkson: Friday, Oct. 2
Brampton: Saturday, Oct. 3
Newmarket: Tuesday, Oct. 6.
Pickering: Sunday, Oct. 11
Cambridge: Monday, Oct. 12
Guelph: Tuesday, Oct. 13
Drayton: Wednesday, Oct. 14
Burlington: Thursday, Oct. 22; Saturday, Oct. 31.
Woodstock: Friday, Oct. 23
St. Catharines: Sunday, Oct. 25; Monday, Oct. 26.
Jarvis: Tuesday, Oct. 27
Grimsby: Wednesday, Oct. 28 (2 showings: 7:00 p.m. and 9:00 p.m.)
Smithville: Thursday, Oct. 29
Clinton: Thursday, Oct. 15
Strathroy: Friday, Oct. 16
Sarnia: Saturday, Oct. 17
London: Sunday, Oct. 18; Monday, Oct. 19.
Chatham: Tuesday, Oct. 20
Georgetown: Wednesday, Oct. 21
Aylmer: Saturday, Oct. 24
Hamilton: Friday, Oct. 30
Bramalea: Sunday, Nov. 1

BACK TO GOD HOUR RALLIES
Oct. 23, 24, 25: Calgary/ Red Deer/ Lacombe, with Rev. B. Madany.
Nov.1: London/ St. Thomas, with Rev. W. Boonstra.
Nov. 6, 7, 8: Wingham/ Guelph, with Rev. J. Vreeman.
Dec. 12, 13: Chatham/ Sarnia, with Rev. J. Vreeman.

AACS Anniversary
Nov. 6, 8:00 p.m. Celebratory worship service in the Willowdale Christian Reformed Church. Address by Rev. H. VanAndel.
Nov. 7, 3:00 p.m. Anniversary celebrations at the Thistletown Collegiate in Rexdale, including serious and light-hearted glimpses of AACS history.
Nov. 7, 6:30 p.m. Banquet at Toronto District Christian High School, Woodbridge. Speaker: Dr. B. Zylstra.

NEXT ISSUE

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri.Oct.23	Wed.Oct.21	Fri.Oct.16-10a.m.	Thurs.Oct.15-10a.m.
Fri.Oct.30	Wed.Oct.28	Fri.Oct.23-10a.m.	Thurs.Oct.22-10a.m.
Fri.Nov.6	Wed.Nov.4	Fri.Oct.30-10a.m.	Thurs.Oct.29-10a.m.

Editor of African church newspaper found murdered

LONDON (EP) — Edgar Motuba, 43, editor of *Lesinyana*, a Christian weekly in Lesotho, and a member of the Central Committee of the World Association for Christian Communication, was murdered early in September in what is believed to have been a political killing.

His body was discovered after he had been kidnapped from his home in Maseru, capital of the South African country, by heavily-armed men believed to be members of the ruling National Party of Chief Leabua Jonathan. The Lesotho Evangelical Church, which publishes *Lesinyana*, is an outspoken critic of the government. Motuba had been threatened many times and had been detained on several occasions. Earlier this year he was banned from entering South Africa.

Revelation Ntoula of Johannesburg, South Africa, editor of the ecumenical weekly, *The Voice*, and vice-president of WACC's Africa Region, said that Motuba was "a man committed to peace and particularly reconciliation" noting that this was seen both from the newspaper he edited and his personal witness.

ATTENTION!

All Christian Reformed Hockey Teams in Ontario: There will be a 12 team all-Ontario Tournament, on Boxing Day (Saturday, December 26, 1981), in the city of Brampton, Ontario.
The tournament will be one of the highest calibre.
Still some openings for teams that are interested.
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Reformation Day Rallies

Sponsored by:
The Reformed Fellowship of Canada Inc.

Friday, October 30, 1981 — Dunnville, Ontario at 8:00 p.m. in the Christian Reformed Church.
Speaker: Rev. C. Pronk, Pastor Free Reformed Church of Grand Rapids, Michigan
Friday, October 30, 1981 — St. Thomas, Ontario at 8:00 p.m. in the Christian Reformed Church.
Speaker: Rev. John Byker, Pastor Orthodox Christian Reformed Church of Grand Rapids, Michigan.
Monday, November 2, 1981 — Toronto, Ontario at 8:00 p.m. in the Free Reformed Church.
Speaker: Rev. C. Pronk
Monday, November 2, 1981 — Chatham, Ontario at 8:00 p.m. in the Free Reformed Church.
Speaker: Rev. John Byker.
All topics centered around "The Heart of Reformation".

Sunday not for business, says Chick-fil-A founder

Jonesboro, Ga. (EP) — Any hankerin' for a Chick-fil-A sandwich better come Monday through Saturday. Sunday cravings cannot be satisfied because the fast-food chain's president is Truett Cathy, a Southern Baptist who refuses to open that day.

Business writer Jim Thompson of the Louisville Courier-Journal said the Georgia-based chain of over 200 restaurants is probably the largest fast-food operation in the United States closed on Sunday, a day many competitors find almost as profitable as Friday or Saturday. "If a poll were taken and everybody were honest, you'd find more stores of all kinds would choose to be open only six days," Cathy told Thompson. "Penney's, for example, was not open on Sunday as long as J.C. Penney (the founder) was alive.

Cathy said many merchants ask him how he can be open only six days when many mall contracts demand that stores be open seven. "I just scratch out that part," he said. "If they want my shop, fine. If not, there are others who do." Cathy teaches a teen-age Sunday School class at First Baptist Church here.

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Books

Literature

Charles Williams looks through the glass darkly

All Hallow's Eve by Charles Williams; Introduction by T.S. Eliot; Eerdman's Publishing Co., Grand Rapids, MI, 1981; pb, 273 pp. Reviewed by Robert Moore, Ottawa, ON

All Hallow's Eve is a story about a 150 year-old Anti-Christ, a French Jew,* who thinks he has perfected the tradition of Moses, Abraham, David, Maccabeus and Yeshua. In an attempt to dominate planet Earth, he projects images of himself to captivate China and Russia while he personally sweeps the West. He conscripts his daughter, the soul of a freshly-killed female, and a young male artist. Unbeknownst to Simon, each of these characters has been enlightened by Light himself and will serve their Master in rendering the magician's power useless. In the end, the sorcerer loses control of Death and it swallows him.

Action is not Williams' vehicle. His novel explores, through the mental, emotional and spiritual experiences of his characters, the interaction of the seen and unseen aspects of reality. For Williams, there is no line between natural and supernatural or this world and the next as Western Christians would commonly assert.

Some of the ideas Williams so disturbingly plays with are the weight of our words, the nature of evil, the eternal impact of breaking and healing relationships, and the nature of Judgment. If one accepts this novel's view, life's little actions and words become much more meaningful and take on the eternal significance which certain scriptural passages suggest. Most of Williams' presentation is highly original. He shares some things with his friend, C.S. Lewis. For instance, judgment consists of doing what one always wanted to do, endlessly, even after the appetite is cloyed. In this framework, only the kingdom life is eternally satisfying.

Williams is not for everybody. A taste for fantasy would be one prerequisite. Theological flexibility would probably be another. Williams is orthodox but not conservative. He wanted to be accessible to everyone but his window on reality is the dark glass which Paul mentions. In our materialistic society, we could all use this kind of exposure to the unseen reality around us, but only those who are ready can possibly enjoy it.

*Only by a stretch of the imagination could one consider the book anti-Semitic. I suspect that Williams is working with an obscure Bible verse about the Anti-Christ being Jewish. Furthermore, the magician's chief spell is the tetragrammation (YHWH) pronounced backwards. This mechanism is crucial to the novel and is only realistic if the magician is a Jew.

Commentary

Eschatology with common sense

Revelation, Book of Mystery and Hope by C.E. Colton; Broadman Press, Nashville, Tennessee, 1979; pb., 160 pp. Reviewed by John Kerssies, Sarnia, ON

C.E. Colton is a pastor within the Baptist tradition, and a graduate of Baylor University, Southwestern Baptist Theological Seminary, and Central Baptist Seminary. With that information one might suppose Colton to be another dispensational premillenialist who offers insight unheard of within the tradition of the Reformed Churches.

However, Colton makes it clear at the very outset that he does not want to be pigeonholed as either pre-, post-, or a-mil. In that connection he feels that two extreme positions ought to be avoided. "First, we should avoid the attitude of assuming too much dogmatic certainty concerning every detail" of Revelation. The other extreme should also be avoided, that of treating the book of Revelation "as some kind of a sacred but mysterious book which was never intended to be understood." Colton understands the theme of Revelation as the "story of redemption with emphasis upon its glorious consummation."

Colton does not claim any originality in this approach to Revelation, as his book is acknowledgeably influenced by his seminary teacher, Dr. H.E. Dana. What he tries to do here is to write for so-called lay people, to make the book of Revelation understandable to common folk. For that reason Colton avoids all kinds of technical terms, interesting and essential for the scholar, but unintelligible for the average Christian. In my view Colton has succeeded quite well in this attempt.

Early in the book he introduces his readers to the symbolic character of the book of Revelation. John did not use symbols in order to confuse the intended readers, but it was only in this way that the message could safely reach them, and would not have any adverse effects on them, even if the book were to fall into the hands of the enemy.

Revelation, Book of Mystery and Hope is, strictly speaking, not a word by word commentary, as it deals with entire paragraphs and chapters.

Colton's approach to Revelation is basically a sound one from which representatives of all traditions can learn a good deal.

I was quite intrigued by Colton's treatment of Revelation 20, the chapter on the millenium. Colton is convinced that too much has been made of this chapter, since the notion of the 1000 years is but secondary and incidental in the text and not primary! "John certainly had no idea of setting out an elaborate doctrine of millenialism by the use of the term in this text." Colton sees this chapter, together with chapters 17-19, as a celestial celebration which follows the destruction of the forces of evil. According to Colton Revelation 20 is simply this, that "Somewhere in God's economy and plan there will be a time and place in which God will give special recognition and tribute to those who have had to pay the supreme sacrifice of their lives for their faith in the Lord Jesus." That is certainly as different from the amillenial position as it is from the premillenial one, but a position which I for one would have no difficulty to embrace.

To summarize, I have found Colton's book a positive contribution to the understanding of one of the Bible's most difficult books. I trust that many may read it with profit.

THE DOME ON THE ROCK AND THE WAILING WALL as they appear in *Jerusalem: The Christian Herald Photoguide* edited by Dave Foster; Christian Herald Books, Chappaqua, NY; G.R. Welch, Burlington, ON. 1980; hc, 127 pp, $15.50. If you want to take an armchair tour of the well-known biblical places in Jerusalem, you might consider using this photoguide, of which about one half is made up of beautiful full-colour photographs complimenting the verbal tour of the famous city.

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Calvinist Contact, Christmas Book Offer, 99 Niagara St., St. Catharines, ON L2R 4L3.

Books

Literature

Insights into Christian fantasy literature

Tolkien & The Silmarillion by Clyde S. Kilby; Harold Shaw Publishers, Wheaton, Il, 1976; Cloth, 82 pp. Reviewed by Robert Moore, Ottawa, ON

This enchanting little volume gives a brief but satisfying glance at the life and work of J.R.R. Tolkien in his last few years on earth. Professor Kilby discusses his first meeting with Tolkien; the summer he spent helping to shape **The Silmarillion**; the sequence of stages in the birth of **Lord of the Rings**; the Christian perspective in Tolkien's works, and the grand old man's fellowship with C.S. Lewis and Charles Williams. In keeping with the high quality of this work, Dr. Kilby has also provided a helpful set of footnotes and an index.

Clyde S. Kilby deserves respect as an authority on his subject, partly because he experienced Tolkien first-hand. Kilby is also a former professor and chairman of the English department at Wheaton College. He specializes in Tolkien and Lewis, and is the curator of the Marion E. Wade Collection which houses the works of Tolkien, Lewis, Sayers, Williams and other Christian literary giants.

As much as Dr. Kilby obviously loves Tolkien, he does not hide the author's shortcomings. Tolkien's strengths and weaknesses are artfully portrayed in a comparison of Tolkien to one of his characters, an artist named Niggle. "'Niggle's real trouble was that his reach exceeded his grasp ... 'He used to spend a long time on a single leaf, trying to catch its shape, and its sheen, and the glistening dewdrops on its edges.'"

All who have been or are interested in Tolkien owe a debt to Dr. Kilby for this work. Some Tolkien fans only have a vague notion of the scribe's Christian commitment; others have no idea how Christian Tolkien is; and still others mistrust him because he appears pre-Christian. Kilby shares some of his personal conversations with Tolkien on matters of faith.

When an Australian professor once insisted that **Lord of the Rings** was based on the manner of Christ's redemption of the world (Prophet, Priest and King), Tolkien agreed, though he disclaimed a conscious effort to force his trilogy into any such schema. Kilby also discussed some of the other biblical parallels found in the trilogy and **Silmarillian**.

Those readers who are more faithful to C.S.Lewis or Charles Williams than to Tolkien will also enjoy this book for its insights into the creative spirit which produces Christian fantasy literature. Of special value will be the section on the Inklings, an informal literary group which figured Tolkien, Lewis and Williams. Professor Kilby discusses the men's personal relationships to each other, their literary relationships and the fundamental elements they shared. His discussion illuminates the work of all three men. What they "have done in all their best things is mythic. They have discovered a dimension as large as life, indeed as large as eternal life."

In short, **Tolkien & The Silmarillion** will be a welcome acquisition and treasured reading for anyone, Christian or non-Christian, whose imagination has been captured by J.R.R.Tolkien

Finances

Invest wisely

The Delaney Report on RRSP's by Tom Delaney; McGraw-Hill Ryerson Ltd., Toronto, 1981. pb, 173 pp.; $8.95. Reviewed by Harry Houtman of Christian Stewardship Services, Toronto, ON.

Excellent! That's the first word that comes to mind to describe this clearly written, easily understood book on Registered Retirement Savings Plans (RRSP). Very helpful charts and examples as well as a detailed content are great.

Because of the tremendous choice in RRSP plans, it is extremely important to know what plan or plans you select to do your saving. One plan over another could mean thousands of dollars more at retirement. Delaney is concerned that the buyer obtains as good a plan as possible to suit individual circumstances.

You don't have time to learn about RRSP's? It's one of the things that can pay off very handsomely. The book outlines the various tax savings of RRSPs, the reason for a spousal RRSP, the ways your money is invested, and the various charges, commissions and costs.

It is especially how your funds are invested which is so critically important. For example, if you contribute $1,000 each year for 35 years, your fund invested at 10% will grow to $298,000 but at only 1% more, namely 11%, it would grow to $379,000. That $81,000 difference is worth a bit of homework, don't you think? And then there are those who contribute as much as the $5,500 maximum per year!

Are you about to retire? Converting your RRSP to a regular income can be very tricky. Excellent chapters outline the differences between various annuities and the new Registered Retirement Income Fund (RRIF).

Here is the full story on a field that touches most people. Does your plan meet your four needs of flexibility, security of principal, return on investments, and appropriate plan charges? Highly recommended for anyone who has or plans an RRSP, anyone working in an institution offering them, and general advisors to the public.

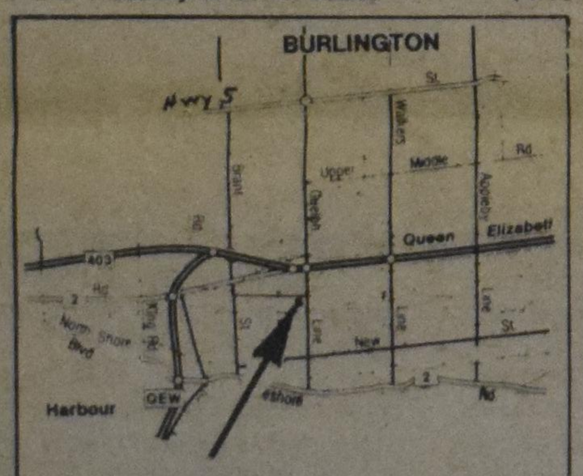
GUIDE TO GOOD BOOKS No. 8

A service to C.C. readers, provided by the Family Christian Bookstore, Burlington, Ont. — No. 9 will be Oct. 30, 1981.

CLIP AND SAVE

Speaker's helps

- **Mac's Giant Book of Quips & Quotes** (E.C. McKenzie) $17.95
- **Treasury of Quotations on Religious Subjects** (F.B. Proctor) $17.95
- **Uncle Ben's Quote Book** (Benj. R. DeJong) $7.00
- **Concise Dictionary of Religious Quotation** (ed. by Wm. Neil) $8.75
- **The Public Speakers Treasure Chest** (H.V. Prchow) $16.95
- **The Encyclopedia of Religious Quotations** (ed. by Frank S. Mead) 825 pp. pocket size $3.00
- **The Treasury of Clean Jokes** $4.00



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Party Ideas

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- **Fun and Fellowship Resource Book** (H. & L. Eisenberg) $5.05
- **Games and Parties for all Occasions** (Kemmerer & Bricket) $3.10
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- **Games for All Ages** (Wackerbarth & Graham $2.95

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- **The Moral Majority, Right or Wrong** (R.E. Webber) $11.95
- **The Search for America's Faith** (George Gallup) $11.45
- **Whatever Happened to Eden?** (Schaeffer & Brand) $5.95
- **The Boat People** (with Bruce Grant) $3.95
- **God's People in God's World** (Gladwin) Biblical motives for social involvement $7.45
- **Aspects of Christian Social Ethics** (Carl F. Henry) $7.60
- **Down to Earth — Studies in Christianity and Culture** (ed. J.R.W. Stott & R. Coate) $12.50
- **The Secularist Heresy** (Harry Blamires) $6.20
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